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FARIDKOT.

The maps noted below will be found useful for reference:—

I.—SURVEY DEPARTMENT MAPS—

Punjab standard sheets. Scale 1″=1 mile. Nos. 224, 225, 226, 227, 238, 239.

CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

General description.

Farídkot is a State lying in the south of the Ferozepore District between 30° 13′ and 30° 50′ north latitude and 74° 31′ and 75° 5′ east longitude with an area of 643 square miles. It is almost surrounded by the Ferozepore District, Moga Tahsíl lying on the east, Ferozepore on the north and north-west, and Muktsar on the west. On the south lies the Patiála State. Farídkot forms a strip of territory 34 miles broad and 40 miles long, lying north-west and south-east, and divided into two *parganas*, Farídkot comprising its northern, and Kot Kapúra its southern, portion. The *pargana* of Jaito which belongs to the Nábha State forms an island in the Kot Kapúra *pargana*. The State also owns a group of four detached villages, which lie two miles from its main portion and are surrounded by the Ferozepore District and Patiála and Nábha States. It has a population (1901) of 124,912 souls.

Physical features.

The western part of the State, called the Athár, is generally sandy, with ridges of sand-hills in places. The east of its area called the Utár, is level and lying 15 to 20 feet above the Athár; it is more productive. The water-level here is from 90 to 160 feet below the surface, and the well-water is sweet, while in the Athár it is generally brackish and is found from 25 to 45 feet below the surface. The Danda or old bank of the Sutlej separates the Athár from the Utár, and that river is said to have once flowed a mile from Farídkot. Irrigation wells do not exist in the Athár which is entirely dependent on the rainfall, though temporary arrangements are, during droughts, made to irrigate it from wells, but the water is saline and the poor soil is not benefited by it. Rain being instantly absorbed, the land retains moisture for a long time and yields crops even after slight rain. Thus it has produced comparatively good harvests in spite of the droughts of recent years.

1886 A. D.

Since Sambat 1912 the Utár lands have been irrigated from the Sirhind Canal which runs for some 15 miles in the State, several rájbahás and outlets with many ramifications irrigating a large area in it. The cultivators are generally Ját Sikhs.

Flora.

The Flora is that of Ferozepore and Patiála. Before the days of the canal the country was largely waste land covered with *ban* and *beri* trees. *Kíkar* is now found and most of the scrub of the waste has been cut down and the land brought under cultivation. There are State *bírs* at Ghugiána, Cháhal, Sikhánwála, and Bholuwála, and in these *jand*, *karír*, and *ák* abound. *Shísham*, *farásh* and *siri* are planted along the road-sides. After the rains waving clumps of *sarkanda* grass are a picturesque feature of the landscape.

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History.
Fauna.

Shooting has been prohibited, and hence wild animals are common. Wolves are occasionally seen—*nílgai*, fox, jackal, pig and hare are common. Partridges and quail are the commonest game birds. Peafowl abound. Large herds of blackbuck wander over the sandy plains and *chingkára* deer are common.

Climate.

The climate is hot and dry. In the Athár *iláqa* especially, dust-storms are frequent, owing to the scarcity of water and the dryness of the soil. Since the introduction of canal irrigation the climate has much improved in this respect.

The rains generally break in Sáwan and last through the month of Bhádon, but the rainfall has been very scanty for several years past. Canal irrigation has modified the climate of the Utár tract as compared with the Athár and made it comparatively moist. The heat is excessive in Jeth and Hár and the cold equally intense in Poh and Mágh. The cold weather lasts from the middle of October to the middle of March, but the mornings and evenings remain cool till the end of April.

Section B.—History.

The tale goes that the territory of which Farídkot now forms a part was formerly ruled by the Punwár Rájpúts who held it for a considerable period. When their power declined the Bhattis under Rái Hem Hel, driven from their ancient seats by want, successfully attacked the Punwárs and occupied the country south of Muktsar. Rái Hem Hel had a son named Júndhar, and from him was descended Rái Achal. Rája Manj, one of Achal's descendants, ruled over the northern part of the modern territory of Farídkot, and his descendants were rulers of the country towards the north. His grandson Mokalsi founded Mokal Har and erected a fort there. About 700 years ago, while this fort was being built, Shaikh Báwá Faríd was forced to work on it as a labourer, but, being observed to possess miraculous powers, he was allowed to depart. The name of the place was, however, changed to Farídkot after him and it remained the capital during the reigns of Mokalsi's sons Jairsi and Wairsi. On their deaths Wairsi's son Tulsi Rám and Jairsi's son Khalchá were converted to Islám, and Tulsi Rám adopted the name of Shaikh Cháchu. His son Bharo abandoned Farídkot and went to Biláspur and thence to Hathúr. Khalchá's descendants thus gained possession of Farídkot, and retained it till Daulat Khán's son Isá Khán, finding that the power of the Mughals was on the decline, assumed independence. An imperial force under Shahzád Khán was sent against him and in the course of the fight he was accidently killed by his brother-in-law, Umar Khán. His son Umar Khán succeeded to the throne on promising to submit to the Imperial authority but the power of the family declined

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History.

and Qádir Bakhsh Khán was its last representative. Farídkot and some other villages then came directly under the control of the Viceroy of Delhi. These accounts are far from being reliable for there are reasons to believe that the fort existed even before Ráí Hem Hel's time. Mokalsi might have been carrying out repairs when Báwá Faríd was forced to work on it as a labourer, in consequence of which the name of the place was subsequently changed to Farídkot after him. Besides, according to the bards' accounts, neither the Manjs nor the Barárs seem to have held continual possession over it, while no proof exists that it ever formed a part of the Mughal Empire directly. Chroniclers are at one in saying that the imperial forces never considered it worth their while to turn any attention to these wastes. According to trustworthy narratives Isá Khán was neither killed by Umar Khán nor by Shahzád Khán, but by Kapúra's sons with the help of the imperial forces secured through Umar Khán and Shahzád Khán.

Bate Rao, a descendant of Júndhar, became the ancestor of the Phulkián houses and the Farídkot Rájás, but Khiwa, fourth in descent from him, married a Ját woman, and their son Sidhu, according to custom, was therefore of Ját status. Barár, eighth in descent from Khiwa, was as fortunate as he was brave, and waged constant wars with the Muhammadan Bhattis of Sirsa, earning for his descendants the name of Barár. Barár had two sons Dul and Paor. From the former is descended the Farídkot family, and from the latter the Phulkián houses. Sanghar was ninth in descent from Dul and the office of[1] Chaudharáyat was conferred upon his son Bhallan by Akbar under the following circumstances :—

The Muhammadan Bhattis of Sirsa and the Barárs quarrelled about their boundaries, and both parties went to Delhi to ask the Emperor to adjudicate between them. Bhallan, represented the Barár clan, and Mansúr, who was supposed to have influence at court, one of his daughters being in the royal harem, was the champion of the Bhattis. The emperor gave them an audience in open Darbár, and, as was customary, presented them with turbans and a dress of honour. Mansúr at once began to wind the muslin round his head, when Bhallan snatched it from him. A scuffle ensued in which the turban was torn in two. The emperor was amused at the quarrel, and said that his decision would correspond with the length of the pieces of muslin which each had managed to retain. On being measured, the fragments were found exactly equal in length, and the Bhattiána and Barár boundary was accordingly laid down on a principle of equality, half the disputed country being given to either claimant. This tradition is preserved by the Barárs in a well-known line, *Bhallan chíra pharia Akbar ke Darbár.*

The acquisitions of the tribe.

The Chaudharáyat had been conferred upon him by the Delhi Darbár, and he was the head of the family. On his death, without male issue, Kapúra, the son of his brother Lála, who was born in

(1) At the time of the Mughal rule this office was conferred upon a Sirdár who held despotic sway over the tribe or dominion subject to him, and was responsible for collecting and depositing into the imperial treasury the revenue of the territory other than his own. In return for these services he was held to be the ruler of the dominion in his possession.

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History.

1628 A. D., succeeded his uncle in 1643 A. D. and got the Chaudharáyat from the Darbár. He was a brave and able man, and consolidated the Barár possessions, winning many victories over his neighbours the Bhattis and others.

The founding of Kot Kapúra.

He at first resided in Panjgráín, but subsequently founded Sárlíwála, now a deserted site near Bagiána, which he soon abandoned for a new residence, Kot Kapúra, named after himself, and which he is said to have founded at the suggestion of Bhai Bhagtu a famous Hindu ascetic. This town was peopled by traders and others from Kot Isá Khán, and the reputation for justice and benevolence which Kapúra enjoyed, induced many immigrants to settle in the new town, which soon became a place of considerable importance.

His relations with the Imperial Government.

Kapúra had taken upon himself the responsibility of Chaudharáyat, and appears to have acquitted himself with fidelity, for when Guru Govind Singh visited him and asked his assistance, Kapúra as in duty bound not to break his promise, refused to help him.

His enemy Isá Khán.

Isá Khán, the owner of the fort and village of that name, was Kapúra's great rival and enemy, and watched his growing importance with the utmost jealousy. The two chiefs had constant quarrels, resulting in much bloodshed, but Isá Khán, finding that he was unable to conquer Kapúra by force, determined to subdue him by other means, and concluded with him an agreement of perpetual friendship. Knowing that Kapúra had much faith in ascetics, he invited him to a banquet through a *Faqír*. Kapúra accepted the invitation, and while he was a guest at his house he was treacherously assassinated by Isá Khán.

The assassination of Kapúra, A. D. 1708.

The murder avenged.

Kapúra, who was eighty years old at his death, in 1708, left three sons, Sukhia[(1)], Sema, and Mukhia, who determined to avenge their father's murder, and assembling the clan and obtaining the aid of a strong Imperial force, they attacked Isá Khán, defeated and killed him, and plundered his fort.

All the three sons of Kapúra, in their endeavours to avenge their father's death, did not think of their office as Sirdár or Chaudhri for twelve years. But, after they had taken revenge, Sema, the second son, died, while Sukhia, the eldest, succeeded his father, and began to exercise Chaudharáyat. He founded Kot Sukhia and added to his possessions the estates of Ránáwalú, Behkbodla, Karme, and Mamdot. To his younger brother Mukhia, the villages Rori and Matta were assigned from the patrimony, and these are still in the possession of his descendants.

(1) The late Sirdár Sir Attar Singh, K.C.I.E., of Bhadaur, one of the best authorities on early cis-Sutlej history, considers Sukhia Singh to have been the second son, and Sajja or Lehna Singh the elder. Also that the latter was *chaudhri* for only two years, dying in 1710. But there is no proof to uphold the late Sirdár's assertion. Kapúra had three sons, Sukhia, Sema, and Mukhia, as written in the genealogical table of the family. No such name as Lehna Singh is mentioned there, nor is it recorded that Sema succeeded to the chiefship.

CHAP I, B.

History.

The death of Sukhia, and the quarrels among his sons.

Sukhia died, in 1731, aged fifty, leaving three sons, Jodh, Hamír and Bir, who for some time lived together in peace, but at length they quarrelled, and the two younger wished to divide the estate.[1] Jodh, being on ill terms with his brothers, quarrelled with them. The Farídkot Fort was then held by Jodh, and was kept in charge of his Thánadár. The country all around had been desolated by yearly famines. Hamír having intrigued with the leaders of the tribes won them over to his side, they being already discontented with Jodh's high-handedness; and succeeded, by a feat of policy, in turning out Jodh's Thánadár and soldiers from Farídkot, himself getting possession of the fort. Jodh attacked him more than once, but could not succeed. Eventually the rival brothers asked the confederate chiefs from beyond the Sutlej to intervene, according to whose decision, Farídkot with the adjoining country was retained by Hamír, Mári Mustafa was assigned to Bír, while Kot Kapúra fell to the lot of Jodh. Another story is that Sirdár Hamír Singh had out of foresight managed to obtain a 'Sarkhat' from Mirza Adina Beg, Governor of Sirhind, to produce, if need be, against Jodh. But the affair being apparently settled, he never required to do so. Notwithstanding, Jodh renewed his deeds of hostility after the confederate chiefs had left. However, Hamír Singh maintained his position as independent chief of Farídkot.

The Sikh Chiefs called in and the estate divided.

Chaudhri Hamír Singh.

His brother, Jodh Singh, in 1766, erected a new fort at Kot Kapúra, and almost rebuilt the town; but his oppression was so great that the inhabitants left it, and the artisans, who had been renowned for their skill and industry, emigrated to Lahore, Amritsar, and Patiála. He was constantly engaged in hostilities with Rája Amar Singh of Patiála, and in 1767, the Rája having found, at the suggestion of the chief's brother, a satisfactory pretext for a quarrel,[2] marched to Kot Kapúra, with a strong force, and prepared to invest the fort, when Jodh Singh and his son, advancing in a chariot too far beyond the walls, fell into an ambuscade laid by the Patiála troops. He was killed, fighting gallantly to the last, his son, Jít Singh, being mortally wounded.

Jodh Singh attacked by the Rája of Patiála and killed 1767.

Jodh Singh was succeeded by his son, Tek Singh, who appears to have been a man of very small intelligence. He continued the family feud with Patiála and avenged his father's death by massacring all the inhabitants, men, women, and children of the four Jalálkian villages who were in the pay of Patiála, and by whom Jodh Singh had been slain. Hamír Singh of Farídkot joined in this expedition, but shortly afterwards quarrelled with his nephew,

Sirdár Tek Singh.

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(1) Farídkot was in actual possession of Hamír Singh even before the partition of the country had been effected by the confederate chiefs. Jodh had never got possession of it. This was the very answer made by Mr. Metcalf to Mahárája Ranjít Singh. It is a further proof of the fact that Farídkot never formed part of the Delhi Empire. There is nothing to shew that these chiefs embraced Sikhism at this time. Two descents after this Sirdár Chathat Singh, grandson of Sirdár Hamír Singh, was the first to receive the Pahul or Sikh baptism from Guru Hamír Singh of Guruharsahai.

(2) As did Amrík Singh, who received Bargári, a village still owned by his descendants.

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History.

Captured by Hamír Singh of Farídkot.

who refused submission to him, and, taking him prisoner, confined him in the Farídkot fort. The Phulkian Chiefs, however, used all their interest to get him set at liberty, which Hamír Singh only consented to do on condition that he would never leave his town of Kot Kapúra. The result was the utter disorganisation of the estate. The *zamíndárs*, unable to obtain justice, refused to pay revenue, and robbery and violence were everywhere prevalent, while Maha Singh Sarai, brother-in-law of the Patiála Chief, seized Mudki and 18 neighbouring villages, and Nábha seized the Jaitu *pargana*, which it still retains.

In 1783 Sirdár Chuhr Singh Bhadauria took possession of villages Bhagta, Siriáwála, Bája Khana and Bharoki Batti, but these villages again came into the possession of Sirdár Tek Singh in 1793 when Chuhr Singh was burnt in a house where he had been treacherously seized by Sajjan Barár of Ghania.

Murdered by his sons.

The end of Sirdár Tek Singh was very tragical. He had long been on the worst of terms with his son Jagat Singh, who, in 1806, set fire to the house in which his father was residing, and a large quantity of powder having been stored in the vaults beneath, the house was utterly destroyed and the chief killed by the explosion.

Whose estates are seized by Diwán Mohkam Chand.

The guilty son did not long enjoy the lands of which he thus became possessed. The next year, 1807, his elder brother, Karm Singh, calling Diwán Mohkam Chand to his assistance, defeated him and took possession of the District, but the Diwán and his master, Mahárája Ranjít Singh had no intention of restoring it to the rightful owner and the Mahárája kept Kot Kapúra for himself, giving the five Jalálkian villages to the Rája of Nábha. The villages of Múdki, which Maha Singh had seized, Ranjít Singh also retained, leaving him shares in two only, Patli and Hukúmatwála.

In 1824, Jagat Singh made an attempt to recover his estate and drove the Lahore garrison out of Kot Kapúra, but he was unable to hold it, and was compelled to surrender it after twenty days. He then endeavoured to make his peace with Lahore, and gave his elder daughter in marriage to Sher Singh, the Mahárája's reputed son: but the following year, 1825, he died without male issue. The descendants of Karm Singh, the elder brother, are still living, but they are of no political importance. They still hold half of Mauza Sandhwán which was granted to Karm Singh by Mohkam Chand, in *muáfi*, and descendants of Bhagat Singh, Karm Singh's brother, hold half of Doáriána, which was similarly conferred in *jágír*.

The sweepers of Mauza Jaitu had killed an ox and were imprisoned in Kot Kapúra for this offence. The *lambardárs* of Jaitu came to Kot Kapúra to intercede on their behalf. Sirdár Tek Singh's son, Jagat Singh, however, murdered the *lambardárs* without even hearing their case. This exasperated the residents of Jaitu and the neighbouring villages, who were connected with each other by

blood. They, therefore, threw off the yoke of the Sírdár of Kot Kapúra and sought the protection of the Rája of Nábha, Rája Jaswant Singh, who had married the niece of Rámú Singh of Jaitu from Mor Dhalwán. Thus the Ahlkárs of Nábha came and a Thána belonging to the Nábha State was established in the Iláka. Thus they separated themselves from the rule of the Sirdár of Kot Kapúra.

CHAP. I. B.

History.

The Farídkot branch.

It is now necessary to return to the younger branch represented by Hamír Singh of Farídkot, who, in the year 1763 A. D., having taken possession of Farìdkot by dint of bravery and policy, had established a separate State. Hamír Singh enlarged the town, inducing traders and artisans to people it, and built a brick fort for its protection. He had two sons, Dal Singh and Mohr Singh, the former of whom was of an intractable disposition, and rebelled against his father, who suspected that Mohr Singh was also concerned in the plot. He accordingly called them both before him, and, to test their temper, directed each to fire at the leg of the bed on which he was reclining with their muskets, or, according to other accounts, to shoot an arrow at it. Dal Singh fired without hesitation, and split the leg of the bed; but Mohr Singh refused, saying that guns were fired at enemies and not at friends. This conduct so pleased the Chief that he declared Mohr Singh his heir, and banished Dal Singh altogether from Farídkot, assigning for his support the villages of Dhodeki, Máhla and Bhalúr.(1) This selection of Mohr Singh as his successor created a deadly feud between the brothers, and Mohr Singh besieged his rival in Dhodeki. But the latter managed to hold his own, and, calling to his assistance the Nishánwála chief, defeated his brother, and compelled him to return to Farídkot.

The disinheriting of Dal Singh and the feud between the brothers.

Sirdár Hamír Singh died in 1782, and Mohr Singh succeeded him. This chief ruled well for some time, but subsequently falling into luxury, he had little care for State affairs, several of his estates, Abohar, Karmi, and Behkbodla being seized by his neighbours. He married a daughter of Sirdár Sobha Singh, of Mán in Jind, by whom he had a son, called Charat Singh, who rebelled against his father. The origin of the quarrel was as follows:—

Death of Sirdár Hamír Singh, A. D. 1782.

Mohr Singh had another son, Bhupa, born of a Muhammadan concubine, Panjí, of whom he was passionately fond, and this boy had a far larger share of his father's love and attention than the legitimate son, who regarded his rival with the greatest jealousy and dislike. On one occasion the chief was setting out on an expedition towards Phillaur, and told Bhupa to accompany him. The spoiled child refused unless his father allowed him to ride the horse on which his brother always rode, and on which he was then

Mohr Singh and his sons.

(1) According to the Farídkot Chief, Dal Singh was the second son, Mohr Singh the elder but this is contradicted by the Bhadaur Chief, the "Barah Misl," and other records, who make Mohr Singh the younger. In 1827, Sirdár Pahar Singh declared primogeniture always had prevailed in the family. This was, however, a case of disinheritance.

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Charat Singh rebels against his father.

mounted. Mohr Singh ordered Charat Singh to dismount and give Bhupa the horse. This insult, though an unintentional one, sank deep into the heart of Charat Singh. He could not endure that he, the legitimate son, should be slighted for the son of a slave girl, and determined on revenge. With Kalha and Diwán Singh Khokhar, his advisers, he formed a conspiracy to dethrone his father; and during Mohr Singh's absence, he surprised the Farídkot fort, and put Panjí, his father's mistress, to death. Sirdár Mohr Singh, hearing of what had happened, hastily collected a large body of peasants, and attempted to recover the fort, but he was repulsed with loss, and retired to the village of Pakka, some four miles distant. Here he was surrounded by the troops of his rebel son, and, after a fruitless resistance, was taken prisoner and sent to Sher Singhwála, a village belonging to Charat Singh's father-in-law, in which he was confined for a considerable time. At length, Sirdár Tára Singh Gheba, a powerful chief, interfered in his behalf, and induced Charat Singh to set him at liberty, although he refused to aid Mohr Singh against his son. After this, Mohr Singh made more than one attempt to recover his authority in Farídkot, but without success, and he died an exile in 1798.

And imprisons him.

The fortunes of Sirdár Charat Singh.

Sirdár Charat Singh now considered himself safe from attack, and reduced the number of his troops. Patiála, his old enemy, was not likely to attack him, for he had repulsed an attack of its famous Diwán, Nánun Mal, during the minority of Rájá Sáhib Singh, with some loss, and had acquired a great name for courage. But he had forgotten to number among his enemies his disinherited uncle, Dal Singh, who was only waiting an opportunity to regain his lost possession; and, in 1804, having collected a small body of followers, he attacked the Farídkot fort by night and obtained possession. Charat Singh was surprised and killed, and his wife with his four sons, Guláb Singh, Pahár Singh, Sáhib Singh and Mahtáb Singh, barely escaped with their lives and found a refuge in her father's house in Kamiána. Sirdár Dal Singh only enjoyed his success for a single month. The children of the murdered chief were very young, the eldest being no more than seven years of age; but they had many friends, the most able of whom was their maternal uncle, Fauju Singh, one of the Sirdárs of Sher Singhwála, and Dal Singh was generally hated for his tyranny. A plot to assassinate him was formed, and Fauju Singh, with a few armed men, surprised Dal Singh in the fort at noon, and killed him. Then they beat a drum, which was the signal for the friends of the young Guláb Singh to bring him into fort. There he was declared chief without opposition, and his uncle, Fauju Singh, was appointed Diwán or minister. The affairs of the little State were conducted with tolerable efficiency for some time, until Diwán Mohkam Chand, the Lahore General, invaded the Cis-Sutlej territory in the cold season of 1806-07. He seized Zíra, Bará, Muktsar, Kot Kapúra, and Mári, which had been assigned to

Sirdár Dal Singh assassinated.

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Mohkam Chand besieges Farídkot.

Bir, the youngest son of Sukhia, but which had fallen into the hands of the brother-in-law of Tára Singh Gheba. The Diwán then marched against Farídkot, summoning the garrison to surrender, and, on their refusal, besieged the fort. The garrison trusted more to their position than to their numerical strength. Farídkot was situated in the true desert, and the only water for a besieging army was to be found in a few pools filled with rain water, and scattered round the place, and these the besieged filled with the poisonous branches of a shrub, which so affected the water as to give the Lahore troops the most violent purging, and the general had no other resource than to raise the siege. He contrived, however, to exact a tribute of Rs. 7,000 from Fauju Singh, and in his heart resolved to conquer Farídkot on the first favourable opportunity. This opportunity was not long in arriving.(1) While Mr. Metcalfe, the Agent of the British Government, who had been sent to the Maháraja to conclude a treaty, offensive and defensive, against France, was in his camp, Ranjít Singh crossed the Satlej with his whole army, on the 26th September 1808, and marched against Farídkot. He himself halted at Khai, and sent forward an advanced guard, to which the fort surrendered without resistance, for the garrison knew that the Maháraja was present in person with the army, and his reputation for uninterrupted success was at this time so great that he rarely met with direct opposition. A few days afterwards he himself marched to Farídkot, much elated at finding himself in possession of so fine a fort with so little difficulty. Mr. Metcalfe accompanied him; for the Maháraja, under pretence of signing the treaty, drew the British Agent from one place to another, forcing him to be an unwilling spectator of all his Cis-Satlej acquisitions; and although Mr. Metcalfe's diplomacy was much commended by the Government of the day, there can be little doubt that he was outwitted by the Maháraja, who would have been permitted to retain all his conquests to the south of the Satlej, had not the policy of the British Government suddenly undergone a change by the removal of all apprehension of a French invasion.(2)

But is compelled to retire.

Ranjít Singh of Lahore captures the town.

The estate is given in jágír to Diwán Mohkam Chand.

Before abandoning the fort, Fauju Singh made as good terms for his nephews as were possible, obtaining a grant of 5 villages,(3) to which they retired. The Phulkián chiefs each tried to obtain the district of Farídkot from the Maháraja. Patiála had formerly made a similar claim and now did its best; but Rája Jaswant Singh of Nábha and Rája Bhág Singh of Jínd both bid high. But Diwán Mohkam Chand, who had set his heart on possessing Farídkot ever since his repulse in 1807, was the fortunate grantee, although he had to pay a large *nazarána.*

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(1) *Vide ante*, p. 101.
(2) Mr. C. Metcalfe to Government, 30th September, 1st October, 5th October, 10th October 1808; Rája Sáhib Singh of Patiála to Resident, Delhi, 3rd December 1808; Resident, Delhi, to Captain Close, Acting Resident with Sindhia, 16th January 1809.
(3) Pakhi, Pípli, Kamiána, Chábal and Hindáliána.

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Its restitution demanded by the British Government.

The Mahárája maintains his right to it.

When the British Government demanded from the Mahárája the restitution of all his conquests on the left bank of the Satlej, made during 1808 and 1809, Farídkot was the place he surrendered most unwillingly. To it he pretended to have a special right—firstly, from its being a dependency of Kot Kapúra, which he had previously conquered; and secondly, from an alleged promise made by the owners when it was besieged in 1807, that they would, within one month, put themselves under his authority, and that, should they fail to do so, they would consent to undergo any punishment which he might think fit to impose upon them. With regard to the first claim advanced, it is manifest that no right could be maintained on account of any connection between Kot Kapúra and Farídkot. Ever since the division of the territory among the sons of Sukhia, Farídkot had been independent, more powerful than Kot Kapúra, and in no way subject to it. Even had there been any connection such as that alleged, the Mahárája's case would have been no stronger, for his seizure of Kot Kapúra, before he had requested the assent of the British Government to the extension of his conquests beyond the Satlej, could not warrant his seizure of Farídkot after he had made such a request.

The second ground on which the Rája based his right was in some degree more valid, except that its truth could not be ascertained, and the conduct of the garrison and the sudden and forced retreat of Diwán Mohkam Chand seemed to contradict it; nevertheless, the British Envoy consented to refer the claim of Farídkot, being an old conquest, for the decision of Government. This proposal did not at all please the Mahárája, who told Mr. Metcalfe that he must consult with the chiefs of his army on the Satlej respecting the propriety of restoring Farídkot. The Envoy replied that he should consider the Mahárája's moving to join his army on the Satlej as a declaration of war, and quit his court accordingly.[1]

The surrender of Farídkot almost made a *causus belli* between Lahore and the English.

Diwán Mohkam Chand at this very time returned from Kángra where he had been negotiating with Rája Sansár Chand for the expulsion of the Gurkhás; and took up his position at Phillaur, commanding the passage of the Satlej at its most important part, opposite the town of Ludhiána. His inclination was for war with the British, whom he hated and suspected, and he did not wish his master to surrender Farídkot, which had been made over to him in *jágír*. His influence, from his experience and ability, was very great with the Mahárája, and it was Mr. Metcalfe's firmness alone which, at this time, prevented a rupture with the English.

Every means of evading compliance used.

Ranjít Singh at length, and with great unwillingness, gave orders for the evacuation of Farídkot. But Diwán Mohkam Chand evaded compliance as long as possible. He wrote to the Mahárája that a British officer had been appointed to proceed to Farídkot,

(1) Mr. C. Metcalfe to Secretary to Government, 22nd December 1808, and 12th January 1809.

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and that it was intended to occupy the place with a British garrison, and urged his master to suspend his order until such time as he could verify the information sent him.(1) The British Government had no intention of garrisoning the town, but they had determined that it should be surrendered to its original owners, and it was resolved by the Resident of Delhi to compel the restitution by force of arms. The hot weather was approaching, when the British army could not act in the field without great inconvenience, and the immediate march of troops on Farídkot would hasten its surrender, if Ranjít Singh really intended it; or, in case the evil counsels of Diwán Mohkam Chand should prevail, would only precipitate a contest which would sooner or later be inevitable.(2)

But it is finally restored.

At the last moment, however, the Maháraja shrank from a collision with the English, and, on the 3rd of April 1809, restored Farídkot to Sirdár Guláb Singh and his brothers.(3) All obstacles to the completion of the treaty between Lahore and the British Government were now removed, and it was signed shortly afterwards.

The minority of Guláb Singh.

Fauju Singh ably administered the affairs of the State until Guláb Singh became adult. No further attempts were made by Lahore to obtain possession, and Farídkot was so far distant from the stations of the British Political Agents, and was so insignificant in size and importance, that for many years its very existence seemed almost forgotten.

The revenue of Farídkot.

The revenue of Farídkot was at this time very small, and always fluctuating. The country was entirely dependent on rain for cultivation, and this fell in small quantities, and some years not at all. Wells were difficult to sink, and hardly repaid the labour of making them, as the water was from 90 to 120 feet below the surface. In a favourable season the estate yielded Rs. 14,000 or Rs. 12,000, in a bad season Rs. 6,000, and sometimes nothing whatever. The number of villages in the estate, principally new ones, was about sixty.

Guláb Singh married two wives, one the daughter of Sirdár Jodh Singh Kaleka, of Jamma in Patiála, and the second, the daughter of Sirdár Sher Singh Gil, of Gholia in the Moga territory.

The assassination of Guláb Singh.

On the 5th of November 1826, Sirdár Guláb Singh was assassinated when walking alone outside the town of Farídkot. The persons who were last seen with him before his death were Jaideo, a Jat, and Bahádur, a silversmith, and their flight

(1) Mr. C. Metcalfe to Government, 4th and 22nd March 1809.

(2) Resident at Delhi to Military Secretary to Commander-in-Chief, 1st April 1809. Resident, Delhi, to Government, 5th February 1809. General Ochterlony to Adjutant-General, 5th February 1809.

(3) Resident at Delhi to Government, 9th April; General Ochterlony to Government, 28th March and 5th April 1809.

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seemed to connect them with the crime. But, if these men were the actual assassins, it was generally believed that the instigators of the crime were Fauju Singh, the Manager, and Sáhib Singh, the youngest brother of the Chief. No shadow of evidence could be procured against the former who had served the family faithfully for 25 years, but the discovery of Sáhib Singh's sword as one of those by which his brother met his death, the concealment of the scabbard and his contradictory replies when Captain Murray, the Political Agent, questioned him, were suspicious in the extreme; but in the absence of all direct proof he was acquitted.(1)

His younger brother suspected of the crime.

Attar Singh acknowledged Chief.

Guláb Singh had left one son, a boy named Attar Singh, nearly four years old, and, as the custom of primogeniture seemed to prevail in the Faridkot family, this child was acknowledged as Chief by the British Government, the administration of affairs remaining, until he should reach his majority, in the hands of Fauju Singh and Sirdárni Dharm Kaur, the widow. Pahár Singh and Sáhib Singh had, during the lifetime of their brother, lived with him and enjoyed the estate in common, and it was decided that they were at liberty to remain thus, an undivided family, or should they desire it, to receive separate *jágírs*.(2)

Another brother of the late Chief, Mehtab Singh, was living, but his mother had been divorced by Sirdar Mohr Singh and he was not entitled to inherit.

His sudden death.

The young Chief Attar Singh died suddenly in August 1827. It was generally believed that he had been murdered, for, in this unhappy family, it was the exception and not the rule for death to result from natural causes, but the crime, if such it were, could not be brought home to any individual. The child was of so tender an age that he lived in the women's apartments, and no satisfactory investigation was possible.(3) Sirdar Pahár Singh was now the legitimate heir, supposing the right of collateral succession to be admitted, and was acknowledged as such by the British Government, being required to make such provision for his younger brother and sister-in-law as the custom of the family might justify.(4)

Sirdar Pahár Singh. His character and administration.

The new Chief was a liberal-minded and able man, and immensely improved his territory, more than doubling the revenue in twenty years. He founded many new villages,

(1) Captain Murray, to Sir C. Metcalfe, 13th November and 21st December 1826. Mr. E. Brandreth, in his Settlement Report of Firozpur, notes that Pahar Singh was suspected of his brother's murder. No such suspicion ever attached to him.

(2) Investigation at Faridkot, 22nd November 1826. Resident at Delhi to Captain Murray, 4th January 1827.

(3) Captain Murray to Resident at Delhi, 2nd September 1827.

(4) Resident, Delhi, to Captain Murry, 6th and 20th September 1827. Captain Murray to Resident, Delhi, 16th September 1827.

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Sirdar Pahár Singh. His character and administration.

and the lightness of the assessment and his reputation for justice and liberality induced large numbers of cultivators to emigrate from Lahore and Patiála to his territory. The larger portion of the State was desert when he acquired it, and the Journal of Captain Murray, written in 1823, describes the country at sun-rise, as presenting the appearance of a vast sea of sand, with no vegetation except *Pilu* or other desert shrubs which added little to the life of the landscape. But the soil, although sandy, only required water to produce magnificent crops of wheat. In old days a canal from the Satlej had been dug by one Firu Shah from near Dharamkot, half way between Firozpur and Ludhiana, and, passing by Kot Isa Khan to Mudki, had irrigated the country to some distance south of Faridkot, where it was lost in the sand.(1) Sirdar Pahar Singh was not rich enough to make canals, but he dug many wells and induced the peasants to dig others, and set an example of moderation and benevolence which might have been followed with great advantage by other and more powerful Chiefs.

His family.

Sáhib Singh, his second brother, died soon after he assumed the Chiefship; and to Mehtáb Singh, the son of Mohr Singh's divorced wife, he gave a village for his maintenance. He married four wives, the first of whom, Chand Kaur, was the daughter of Samand Singh Dhalwál of Dína, and became the mother of Wazir Singh, the next Raja. His second wife, Desu, was the daughter of a Gil zamindar of Mudki, and bore him two sons, Dip Singh and Anokh Singh, who both died young. He married the third time, by *chaddar dálna*, the widow of his brother Sáhib Singh; and lastly Jas Kaur, daughter of Rai Singh of Káleká, in the Patiála territory.

His quarrels with Sáhib Singh, his brother.

The first years of Pahár Singh's Chiefship were not by any means peaceful, and, according to the custom of the family, his brother Sáhib Singh took up arms against him and gave him so much trouble that the Chief begged for the assistance of English troops to restore order, and, failing to obatin these, was compelled to accept assistance from the Raja of Jhind, although such procedure was highly irregular, one of the conditions of British protection being that no State should interfere in the internal affairs of another.(2) However, on the death of Sáhib Singh, everything went on well, and the Sirdar was able to carry out his reforms without any further in-

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(1) Traces of this canal are still to be seen. The tradition in the country is that an ancient Chief of Farídkot had a daughter of great beauty whom he declared he would only give to a man who should come to Farídkot riding on a wooden horse. This Firu Shah accomplished by digging a canal and coming to win the beauty in a boat. On his return journey with the lady, he asked for a needle, which she was unable to give him, and suspecting that she would not prove a good housewife he left her at Mudki on the banks of the canal, where a large mound of earth is supposed to convince the sceptical of the truth of the story.

(2) Mr. F. Hawkins, Agent, Resident, Delhi, to Captain Murray, 22nd September 1829. Captain Murray to Mr. Hawkins, 27th September 1829.

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terruption, excepting occasional quarrels with the officer of the Lahore Government commanding at Kotkapúra, which was only six or seven miles to the south of Farídkot, and which, as the ancestral possession of his family, Pahár Singh would have been very glad to obtain.(1)

The good service of Pahár Singh during the Satlej campaign.

An opportunity for attaining this, the great desire of his heart, at last arrived, and Pahár Singh, like a wise man, seized it without hesitation. When the war with Lahore broke out in 1845, and so many of the Cis-Satlej Chiefs were indifferent or hostile, he attached himself to the English and used his utmost exertions to collect supplies and transport, and to furnish guides for the army. On the eve of the battle of Ferozeshah he may have shown some little vacillation, but that was a critical time, when even the best friends of the English might be excused for a little over caution, and after it was fought, though neither side could claim it as a victory and the position of the English was more critical than ever, he remained loyal and did excellent service.(2) He was rewarded by a grant of half the territory confiscated from the Raja of Nabha, his share, as estimated in 1846, being worth Rs. 35,612 per annum.

He is created Raja.

The ancestral estate of Kotkapúra was restored to him; and he received the title of Raja. In lieu of customs duties, which were abolished, he was allowed Rs. 2,000 a year, and an arrangement was made by which the rent-free holdings in the Kotkapúra *ilaqa* should lapse to the Raja instead of to the British Government, a corresponding reduction being made in the commutation allowance.(3)

His death, A. D. 1849.

Raja Pahar Singh died in April 1849, in his fiftieth year, and was succeeded by his only surviving son Wazir Singh, then twenty-one years of age.

Raja Wazir Singh.

In 1850, Government directed attention to the adjustment of the accounts in connection with the transfer of territory, and ordered an enquiry into *múáfis.* The boundaries of the district were

Revision of boundaries.

revised and corrected in 1853, and Rs. 19,998-1-0 were found to be drawn in excess by the State. In return, therefore, some villages in *pargana* Kotkapúra, the whole of *pargana* Muktasar including Bájewálá assessed at Rs. 60, which had been granted to the State and whose income nearly equalled the above excess, were resumed by Government. *Mauzas* Ghaimára and Misriwala Harchuka, assessed at Rs. 604, which had been made over to the State in 1850 in exchange for Mauza Tútwala

(1) Captain Murray to Resident, Delhi, 26th December 1829.

(2) Report of Colonel Mackeson to Government, 27th July 1846, and of Mr. R. Cust, 7th March 1846.

(3) Report of Sir Henry Lawrence to Government, 18th September 1846; and Government to Sir Henry Lawrence, 17th November 1846. Sanad, dated 4th April 1846, from Governor-General creating Pahár Singh Raja, and conferring on him a valuable khillat.

(assessed at Rs. 400) and Sáupwáli (Rs. 200), also lapsed to Government. Thus the State remained in possession of territory yielding Rs. 50,630. As regards *múáfis* it was decided should be resumed from time to time and when the revenues of the resumed *jágírs* were found to be equal to the revenue of a village situated in, but on the boundary limit of, the State, this village should be made over to Government and the *múáfis* should in return lapse to the State. But in 1862 an arrangement was come to by which in the event of a *jágír* being resumed, the State should, on payment of 20 times the *múáfi* revenue, receive the resumed *múáfi*. This arrangement still continues.

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Revision of boundaries.

Rája Wazir Singh founded new villages and grouped villages into four *parganás* for revenue purposes, *viz.*, Farídkot, Dipsinghwálá, Kotkapúra and Bhagtá. *Parganás* Farídkot and Kotkapúra were made tahsils and Tahsildars appointed; each *pargána* was also made a *thána* and *thánadárs* appointed. A post office was opened, and in 1856 court-fees were fixed at Rs. 7-8-0 per cent. on the value of the suit. This rate was raised to Rs. 10 per cent. in 1870. The Raja also introduced a system of written plaints and himself held a court. In 1861 he constructed bazars in Faridkot and started the first settlement in which the village lands were surveyed and the rights of the *zamindárs* determined. The settlement, however, was not completed. After the survey in 1865, he changed the *batái* system of paying revenue in many villages into cash payments, generally at the rates of annas 2 per *ghumáon* of *banjar* land and annas 8 per *ghumáon* of cultivated land. He increased the revenue of the villages in Tahsil Kotkapúra which were already assessed in cash. In 1871 the *banjar partá* was also increased and made equal to that in the cultivated area. Simple rules were framed for making and preserving records of cases. In 1867, the Raja reformed his army and divided it into companies. Drill was introduced and uniform supplied. In 1872 he continued to carry out these reforms with the aid of European officers appointed by himself. Peace reigned in the State and crime was greatly reduced. Infliction of fines became the usual punishment. He realized large sums by selling the grain received in *batái*, and his few employés were only paid small salaries. The treasury was full.

The Raja's administration.

Raja Wazir Singh, during the second Sikh war of 1849, had served on the side of the British. During the mutiny of 1857 he seized several mutineers and made them over to the British authorities. He placed himself and his troops under the orders of the Deputy Commissioner of Firozpur, and guarded the ferries of the Satlej against the passage of the mutineers.

His services.

His troops also served under General Van Cortlandt with credit in Sirsa and elsewhere, and he, in person, with a body of horse and two guns, attacked a notorious rebel, Sham Das, and

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destroyed his village.[1] For his services during 1857-58, Raja Wazir Singh received the honorary title of "Burar Bans Raja Sahib Bahádur," the right to a *khillat* of eleven pieces, instead of seven as before, and a salute of eleven guns. He was also exempted from the service of ten sowars which he had been previously obliged to furnish.[2]

And rewards.

His family.

On the 11th March 1862, the right of adoption was granted him, with a sanad.[3]

Raja Wazir Singh himself married four wives, Ind Kaur, the daughter of Sham Singh Mán of Munsab and mother of Bikram Singh, the daughters of Basawa Singh of Raipur and Sirdar Gajja Singh of Lahore, and the widow of his brother Anokh Singh who died of cholera in 1845.

His death.

While on a pilgrimage to Achhalnagar, Raja Wazir Singh died at Thaneswar in April 1874 after a reign of 25 years. He was a strict follower of the Sikh religion, and his *samádh*, where food is distributed at the expense of the State, still stands at the place of his death.

Raja Bikram Singh.

Raja Bikram Singh succeeded his father at the age of 32. Well skilled in languages and an able ruler, he administered the State with conspicuous ability and inaugurated various reforms.

His reforms.

He abolished the Tahsil of Kotkapúra and amalgamated *pargana* Dipsingwálá with Farídkot, and Bhagta with Kotkapúra. The *thánas* in these abolished *parganás* were reduced to the status of out-posts. He employed retired British officials of experience, and in 1875 he formed offices and courts on the British model, and adopted British Law. Twelve years was fixed as the period of limitation in cases of debt. The period was reduced to six years in 1881. In the same year receipt stamps were ordered to be affixed on ordinary receipts, under the Indian Stamps Act. The army was doubled and the police force organised on a regular basis. Palaces were built and gardens laid out, adding thereby vastly to the attractions of the State.

In 1879 the Raja introduced restriction on the consumption of intoxicating liquors. Distillation was forbidden and under the

(1) Letters from Deputy Commissioner, Firozpur, 14th, 16th, 20th and 27th May, 12th July, 7th and 12th August, to Raja Wazir Singh.

(2) Commissioner, Lahore, to Raja Wazir Singh, 2nd August 1858, enclosing letter from Governor-General.

(3) "Her Majesty being desirous that the Governments of the several Princes and Chiefs of India, who now govern their own territories, should be perpetuated, and that the representation and dignity of their houses should be continued, in fulfilment of this desire this sanad is given to you to convey to you the assurance, that on failure of natural heirs the British Government will recognize and confirm any adoption of a successor made by yourself or by any future Chief of your State that may be in accordance with Hindu law and the customs of your race.

"Be assured that nothing shall disturb the engagement thus made to you so long as your house is loyal to the Crown, and faithful to the conditions of the treaties, grants or engagements which record its obligations to the British Government."

Excise Act, an *Abkári* Department and distillery were established in Farídkot. CHAP. I, B. History.

The people of Faridkot at first used to live in the Fort, but in 1837, a town was laid out beyond its walls and the people were settled there. In 1885, bazars were erected on an improved plan and the town became a fine looking city. Formerly the agriculturists had paid cash revenue or *batái* at uniform rates and no distinction was made between owners or tenants because rights of tenantship or ownership were not defined. In 1879 therefore, survey according to the British settlement rules began and in 1889 an assessment of the revenue was made. In this settlement the Raja's claim to Taluqdári rights over *almost all the villages* of the State was established and the *zamindárs* were declared inferior proprietors (*málik adná*). But the Raja retained the rights of ownership over about *half the area of the State*, *i.e.*, over 33 complete villages and over 175,000 *ghumáons* of land in various other villages. Those who were in possession of these lands were declared occupancy tenants and tenants-at-will. In 1892 revenue rates were fixed and the revenue increased by Rs. 90,000. As regards inheritance it was decided that sons, grandsons, widow, mother, grandmother or paternal aunt of the deceased owner should succeed on payment of a succession fee of one anna per rupee of the *jama* or revenue proper. The relatives up to the seventh generation were required to pay a succession fee varying from twice to fifteen times the revenue. The remoter agnates of the ancestral line were made to pay one-fourth of the market value of the property. Thus the succession laws of the State were codified. The Sirhind Canal was brought into the State in 1885 with the result that cultivation greatly increased and crops unknown before were now produced.

Modern Farídkot.

Settlement.

Sirhind Canal.

The North-Western Railway was extended to the State in 1884. Markets were established and in 1894 land was given at low prices to shop-keepers and traders from outside the State. Octroi duties were abolished, and in 1896 cattle fairs were established, large sums being spent on these fairs in prizes. Schools and charitable hospitals were started in 1875 and *dharamsalas* and rest-houses for travellers were built in 1886. *Sadabarats* or free kitchens were established in Farídkot, Thanesar and Amritsar. Metalled roads were constructed and lined with trees. Sanskrit *patshálás* were opened where food was given to the students. The Raja subscribed towards all works of public utility. During the famine of 1896 he sold his old stock of grain at cheap rates, thousands of maunds being sold to the people of the State and adjacent territories. Revenue was suspended and takávi advances made to the agricultural classes.

Railway.

In 1881 one pice postal stamps were introduced into the State for use on letters despatched from the State. On letters received from the British Post Offices for distribution in the State a cash

Postage stamps.

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fee besides that levied by the British postal authorities was realized. But in 1887, a Postal convention was signed between Government and the State by which the State stamps and postage demands were abolished. Since then postage stamps have been supplied to the State by Government at cost price and are sold at the usual rates.

Bank.

In 1875 the Sri Govind Sheo Shankar Bank was established in Farídkot. This Bank has advanced many thousands of rupees to the people of the State and others. The Raja was appointed a Fellow of the Punjab University which he aided with large sums of money. Bikram Singh also took a keen interest in Social Reform. He spent large sums in getting a commentary of the Guru Granth Sahib made by Gianis, Sadhus, Mahants, Sants and others, who were invited from remote places. He erected a Gurdwárá of Gurú Govind Singh at Mauza Gurúsar. One plough of land was granted to it in *múáfi*. He also erected another temple in the Lakhi jungle at Mauza Mehmá Sarjá and granted a *múáfi* to it. He had a Gurdwárá of Guru Har Govind Sahib built at Srinagar in Kashmir and made a grant of Re. 1-4-0 per day for *kárah pershad* in the *mandirs* at Amritsar, Patna, &c. He built the temple at Muktsar and showed his religious zeal by going on various pilgrimages.

His character and services.

The Raja had a fondness for the mechanical arts and erected many handsome buildings in Farídkot, including the large building in the fort. He took a keen interest in the well-being of his State and fully appreciated his responsibilities. His loyalty to the British Government was shown on many occasions, notably when in 1878 he despatched a contingent for service in the Afghan war. As a result of this act the title of *Farzand-i-Saádat Nishán Hazrat Kaisar-i-Hind* was bestowed on the Raja and his heirs. In 1887 the State raised a contingent of Imperial Service Troops consisting of 50 cavalry and 200 infantry.

Raja Bikram Singh was twice married, his first wife being the daughter of Raja Nahr Singh of Balabgarh, but she bore him no son. He therefore married the daughter of Sardar Partab Singh, Rallawala of Patiala, and Tika Balbir Singh, the present Raja, was born in August 1869.

His death.

After a rule of 24 years Bikram Singh died in August 1898, aged 56 years.

Raja Balbir Singh.

Tika Balbir Singh succeeded his father Bikram Singh and was installed on the *gadi* in December 1898.

According to the will of the late Raja, his younger son Kanwar Gajindar Singh, who was a minor at the time, received *biswadári* villages in Dháná *iláqa*, &c., for his maintenance. In 1900 Gajindar Singh died, leaving two sons, Brij Indar Singh and Shive Indar Singh. Of these the elder Brij Indar Singh was declared by the Raja to be his heir-apparent.

CHAP. I, B.

History.

Famine.

In 1899 there was a time of great scarcity and famine. Relief works were opened and the State sold grain to the people at a cheap rate.

Raja Balbir Singh maintained the traditions of his house by erecting new and important buildings, notably the cantonments and the Clock Tower raised as a memorial to the Queen-Empress Victoria. He also built the new Raj Mahal.

In January 1905 cantonments for the Imperial Service Sappers were opened by Sir Charles Rivaz, K.C.S.I., Lieutenant-Governor of the Punjab.

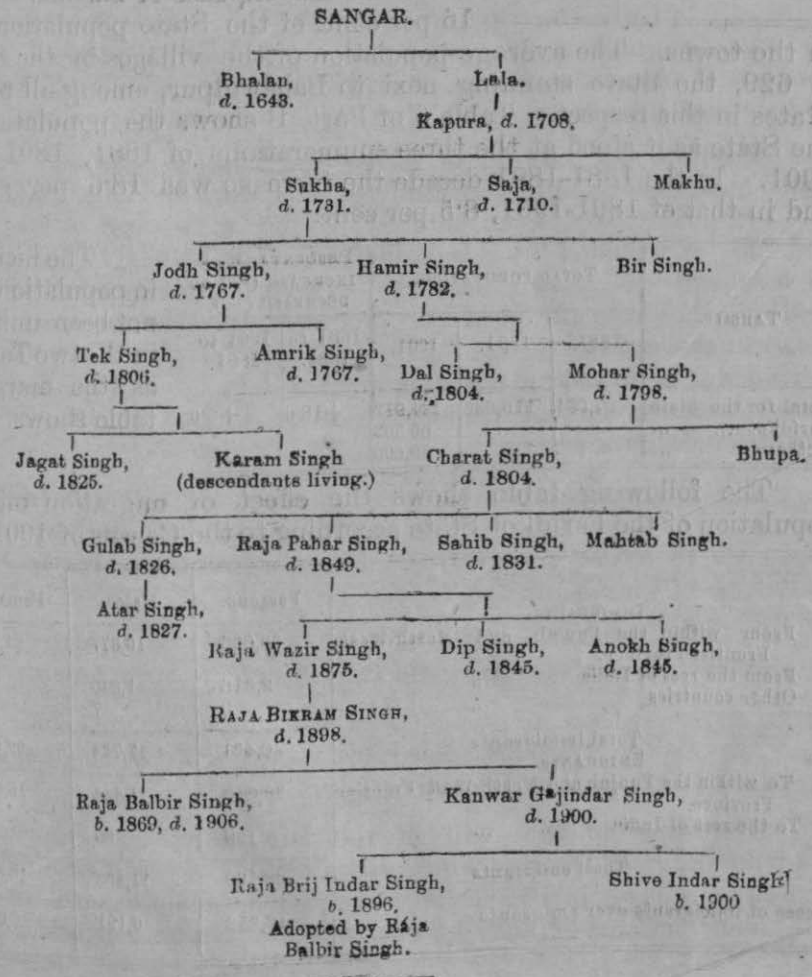
The Middle School of the State was raised to the status of an Anglo-Vernacular High School in April 1901.

The Raja did much to develop and promote the breeding of horses and cattle in the State.

Raja Brij Indar Singh.

Raja Balbir Singh died in February 1906. His successor Tika Brij Indar Singh was installed by the Commissioner of Jullundur in March of the same year.

GENEALOGY OF THE FARIDKOT CHIEFS.



CHAP. I., C.

Section C.—Population.

Population. Density.

Farídkot with 194 persons to the square mile stands 9th among the 16 Native States under the political control of the Punjab Government, in density of population to area.

Density by Tahsíls.

As regards the pressure of the total and rural population on the cultivated area, the figures are 211 and 178, respectively. The pressure of the latter, on the culturable area, is only 170.

Tahsíl.	Population, 1901.	Density.
Kotkapúra ...	59,609	224
Farídkot	65,303	173

The population and density of each Tahsíl is given in the margin, the density being that of the total population per square mile.

Towns. *Table 7 of Part B.*

The State contains 2 towns and 167 villages. The population of the former is given in the margin. In both the towns the population has increased since 1891, in the capital by 25, and in Kotkapúra by 23 per cent., the latter at the expense of Fázilka. Only 16 per cent. of the State population live in the towns. The average population of the villages in the State is 629, the State standing next to Baháwalpur, among all plains States in this respect. Table 6 of Part B shows the population of the State as it stood at the three enumerations of 1881, 1891 and 1901. In the 1881-1891 decade the increase was 18·6 per cent., and in that of 1891-1901, 8·5 per cent.

Town.	Population (1901).
Farídkot	10,405
Kotkapúra	9,519

Growth of population. *Table 6 of Part B.*

TAHSILS.	TOTAL POPULATION.			PERCENTAGE OF INCREASE (+) OR DECREASE (−).	
	1881.	1891.	1901.	1891 to 1881.	1901 to 1891.
Total for the State	97,034	115,040	124,912	+18·6	+8·5
Farídkot	...	...	65,303	...	...
Kotkapúra ...	...	...	59,609	...	...

The increase in population has not been uniform in the two Tahsíls as the marginal table shows.

Migration.

The following table shows the effect of migration on the population of the Farídkot State according to the Census of 1901:—

	Persons.	Males.	Females.
IMMIGRANTS.			
1. From within the Punjab and North-West Frontier Province.	38,096	16,377	21,719
2. From the rest of India	2,316	1,340	976
3. Other countries	9	7	2
Total immigrants	40,421	17,724	22,697
EMIGRANTS.			
1. To within the Punjab and North-West Frontier Province.	28,040	11,444	16,596
2. To the rest of India	129	89	40
Total emigrants	28,169	11,533	16,636
Excess of immigrants over emigrants	12,252	6,191	6,061

CHAP. I. C.
Population.
Migration.

District, State or Province.	Total immi-grants.	Number of males in 1,000 immi-grants.	District, State or Province.	Total immi-grants.	Number of males in 1,000 immi-grants.
Ferozepore ...	20,604	399	*Jínd* ...	408	379
Patiála ..	5,933	397	Lahore ...	782	498
Nabha ...	3,084	359	Amritsar ...	403	583
Hissár ...	1,346	465	Rájputána ...	1,839	563
Hoshiárpur ...	641	611	United Provinces of Agra and Oudh.	418	638
Jullundur ...	1,004	632			
Ludhiána ...	2,280	534			

The bulk of the immigration is from the Districts, States and Provinces in India noted in the margin.

District, or State.	Males.	Females.
Hissár	127	247
Ludhiána	234	543
Ferozepore	7,637	11,541
Patiála	641	1,010
Nábha	622	1,017
Lahore	799	925
Amritsar	129	225
Chenáb Colony	523	415
Baháwalpur	243	178
Rájpútána	71	34

The emigration is mainly to the Districts, and States noted in the margin.

The State thus gains 12,252 souls by migration and its net interchanges of population with the Districts, States and Provinces in India, which mainly affect its population, are noted in the margin.

Net gain from(+)or loss to(−)		Net gain from(+)or loss to(−)	
Hissár	+972	*Nábha*	+1,445
Hoshiárpur ...	+549	Lahore	+934
Jullundur	+802	Chenáb Colony ...	+937
Ludhiána	+1,503	Rájputána ...	+1,734
Ferozepore ...	+1,426	United Provinces of Agra and Oudh.	+418
Patiála	+4,282		

Gain by intra-Provincial migration.	1901.	+1891.
Total	10,056	+8,451
Patiála	4282	+3,510

Comparison with the figures of 1891 shows that Farídkot gained by intra-Provincial migration alone, 10,056 souls in 1901, or 1,605 more than in 1891.

Gain by intra-Imperial migration.	1901.
Total	12,243

Taking the figures for intra-Imperial migration, *i.e.*, those for migration in India, both within the Punjab and to or from other Provinces in India, we have the marginal data.

Ages. *Table 10 of Part B.*

The figures by age, sex and civil condition are given in detail in Table 10 of Part B.

Diseases.

Owing to its dry climate the State is healthy, though the canal has brought fever with it to the irrigated tracts. Typhus has been introduced from the Bágar, where it is endemic. The State has been remarkably free from bubonic plague.

Vaccination is readily accepted throughout the State.

CHAP. I, C.

Population

Hindús.

BIRTH CEREMONIES.

Among the Hindús, if a woman belonging to a Brahman, Khatri or Arora caste becomes pregnant, then seven months afterwards the ceremony of *simant* is observed, which is called *rítán.* Among Brahmans, the woman's parents send her a dress, with clothes for her husband and a cocoanut (with the bark on). On a propitious day in the bright half of the month, the friends of the brotherhood gather at the house of the husband's parents, sweetmeats and sweet rice are prepared and the couple put on new clothes which are sent by the wife's parents. Hands dipped in wet powdered rice are impressed on a patch of the wall some two feet square in the name of the ancestors, the couple being made to sit facing it, and their clothes tied in knots. This ceremony is called *gathjora.* After worshipping the nine planets they bow down before the impressions on the wall. The woman takes a cocoanut and a rupee in her lap and after eating some sweetmeats rises from her place. The knots are then untied and they sit apart. The women congratulate one another and sweetmeats or rice are distributed among members of the brotherhood.

Among Khatris and Aroras they distribute *pakore* or *gulgule* instead of sweetmeats and rice, and instead of making hand impressions on a wall they light a lamp at the door and let the couple bow down before it. *Bhábrás* prepare *karahi* (a sweetmeat made of flour, *ghi*, and sugar) and putting it alongside a cocoanut or a rupee the couple bow down before it. On a festival day the *clothes* worn are of a red colour. After the birth of a child, on the next starry evening its sister (or in the absence of the sister another virgin girl of the brotherhood) performs the ceremony of washing the mother's breasts. This rite is observed thus:—Some water, *gur* (raw sugar) or milk is poured into a vessel and the woman's breasts are washed with green grass or leaves; the child is then made to suck the milk and the girl given a few rupees or ornaments according to the parents' means.

On the fifth or seventh day, the mother is bathed. They make an image of cowdung, cover it with red cloth, bow down before it and offer some grains of wheat which are afterwards given to the midwife. On the 13th day the mother is again bathed in a mixture of ordinary water and Ganges water, her clothes are changed, Ganges water is drunk, and a shirt given by its maternal relations is put on the child. The woman applies collyrium to her own and the child's eyes. After worshipping Ganesh, Brahmíns are feasted. Till this day the mother is considered unclean (*ashudh*) and cannot enter her own room (*zachakhana*). But after this she is even permitted to enter the *chauka* (a clean place) or to go from one room to another and is considered quite clean, *i.e.*, her *sutak* is considered to be over.

On the 21st, 23rd, or 40th day, the child takes its last bath of ceremony, all the clothes are again changed, the woman begins to go

CHAP. I, C.

Population.

Hindús.

out of the house, and the eunuchs come to dance and receive charity. One, three, or five years after the appearance of the first tooth of the child, its *mundan* ceremony is performed.

The Aroras of Bhatinda perform this ceremony on the 14th day of Katik or Phágan in Khetrapal's *asthan* (shrine) under the *Jand* tree. Brahmíns and Khatris perform it, in the *Naurátra* at a *Devidwara* (temple) or at Kangra or Hardwar. The whole brotherhood assembles, the women sing and *halwa* is distributed among them. At the same time the ears of the child are pierced by a goldsmith. Some people even put on the *Janéoo* at this time, but among Brahmíns the *Yagyopawt* (*Janéoo*) ceremony is performed between the 7th and 15th year, among Khatris between the 10th and 21st, and among Vaishyas between the 11th and 23rd. Putting on the *Yagyopawit* at such a time is called *Upnáyan Sanskár*, and at this ceremony the boy's head is again shaved, new clothes of a crimson colour are put on and his old ones given to the barber, worship is performed and after the boy has put on the sacred thread, the preceptor gives him *guropdesh* (advice of a gúrú). Afterwards Brahmins are feasted and some sweetmeats sent to the members of the brotherhood. But this ceremony is only observed by those educated in religious doctrines. Common people perform it at the time of the *mundan* or the marriage ceremony. Instead of this ceremony Sikhs perform that of *amrít chhakana* or *pahul lena*. Among Muhammadans on the birth of a child, they first of all cut its navel chord and after two hours bathe the child. The father sends for a *qazi* who whispers the call to prayer (*Báng*) into the right ear and the *taqbir* into the left ear of the child, if it is a boy. But if the child is a girl, the *qazi* whispers the call to prayer in both ears. In the absence of the *qazi*, some other reciter is sent for. After this the breasts of the mother are washed by the child's sister or any other girl belonging to the same *Birádari*, who receive money or clothing according to the worldly position of the child's parents.

Muhammadans.

The child is named on the seventh day. On the seventh or eleventh day the mother bathes for the first time and *panjíri* is distributed. This ceremony is called *chhati*. The woman again bathes on the twenty-first, the twenty-third and the fortieth day after the birth of the child.

The child's head is shaved on the seventh or eleventh day. The barber is given some *atta* or *gur* and from four to eight annas for doing his work. This is called the *jhand-utárna* ceremony. Well-to-do people celebrate *haqiqa* which is a thanks-giving feast, two goats are killed and the *zarda-pulao* is distributed among the *faqírs*. Some perform this ceremony before the *jhand-utárna* ceremony, and some afterwards.

The eunuchs come to beg and dance on the birth of a child even among Muhammadans.

CHAP. I, C.

Population.

Muhammadans.

The *khatna* ceremony is performed on the second or third day. If it is not then performed, it may be performed at any time before the child's completing its seventh or eighth year. The child is made to tie a *gána* (a string) round his hands and feet and sits on a stool, then the barber performs the *khatna* ceremony. On this occasion all the brotherhood gathers, drums are beaten, *tambol* is taken or received, *gur* (raw sugar) and food are distributed among the members of the *birádari* and charity is doled out. The expenditure incurred in performing the *khatna* ceremony is from five rupees to twenty rupees according to the position of the parents. If the boy is above five years of age every member of the *birádari* gives him one rupee as a present.

Infant mortality.

About 33 per cent. of those born die in infancy, chiefly from fever.

MARRIAGE CUSTOMS.

Hindús.

Children are betrothed very early. The negotiations, which in former times were left entirely to the barber, the Brahmin and the *lági*, are now undertaken by the girl's parents. When they have settled on a suitable bridegroom they send the barber or Brahmín on an auspicious day as a matter of form, with the usual ceremonies. Betrothal generally costs from 12 to 15 rupees.

The date of the marriage is fixed in the first instance by the girl's father after consultation with an astrologer. It is then communicated to the boy's father who consults his astrologer and, should he agree, signifies his assent. The bridegroom carries a sword, or some other iron implement, while riding to the house of the bride. Two or three days after the newly-married couple have reached home, all the women of the brotherhood assemble and eat rice from a common dish. This custom is called *got-kunála* and emphasises the fact that the bride has entered her husband's *got*. The bride, after staying 4 or 5 days in her husband's house returns home.

Muhammadans.

Among Muhammadans the customs are much the same. The *qazi*, who performs the betrothal ceremony, asks the parents of the bride and bridegroom in turn in the presence of the brotherhood whether they recognise the marriage. This ceremony costs Rs. 5. The marriage ceremony itself takes place generally on a Thursday. This time the *qazi* asks the contracting parties themselves whether they accept each other. The *got-kunála* ceremony is the same as among Hindús and the bride returns to her father's house.

Widow re-marriage is practised both by Hindús and Muhammadans, but is not recognised. Polygamy exists, especially among the richer Muhammadans, but it is a question of money rather than religion.

Divorce is chiefly in force amongst Muhammadans though less so among Muhammadan Rájpúts and Afgháns. It is practised by menial tribes.

CHAP. I, C.
Population.
Language.

The people speak Punjabi of the Málwa type. Literate *mahájans* use the Lande script and Sikhs Gurmukhi.

TRIBES, CASTES AND LEADING FAMILIES.

Barár Jats.

The most important Jat clan is that of the Sidhús (19,106) who are practically all Sikhs. The ruling family of the State belongs to this clan. They own 3-5ths of the Kot Kapúra and 2-5ths of the Farídkot Tahsíl. Their history is that Ahlu and Mahma, the sons of Barár (grandson of Sidhú) settled in this neighbourhood about 1706 A. D. They are known as Sidhú Barár *Aspál* after their ancestor, Aspál. The descendants of Mahma live in six villages, Mahma Sawai, Mahma Sirhári, Mahma Larja, Brij Mahma, Mahma Bhagwána and Mahma Balahar. The descendants of Ahlu live in five villages, Alhu, Danewala, Ganga, Bhissiana and Kalai.

Another branch of the Barár family is descended from Wanjú who settled in the Bhukhri *iláqa* 200 years ago His village is now in ruins and is known as Theh Wanju. The family thence scattered and is now settled in nine villages, Bhukhri, Amargadh, Khiáliwálá, Jida, Goniána Kalán, Goniána Khurd, Baláhar Wanjú, Bhukhara and Jandánwálá.

Sangarh Singh, tenth in descent from Barár, founded Panjgirain, and his descendants spread over ten other villages, Jiwanwálá, Ghanáyáwálá, Khara, Bahbal Kalán, Bahbal Khurd, Goláwálá, Ghadduwálá, Maniwálá, Misriwálá, and Káoni.

The Kapurik branch, to which the ruling family belongs, holds seven villages—Mahmuáná, Rorikapúra Málá, Khichran, Ramsinghwálá, Bargári and Dhoddi.

Minor clans of the Sidhú Jats with their villages are shown below:—

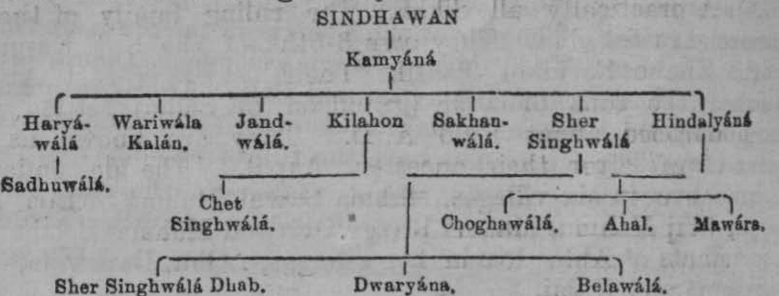
Clan.	Villages.
Harike	Nawán Hari and Brij Hari.
Maharmae	Dawáryana.
Rusáh	Tahna.
Mehrajke	Kalián.
Dewánhe	Dewán.
Khanche	Bájákháná and Brij Laddha Singhwálá.
Bháike	Bhagtah and Brij Jawáhar Singhwálá.
Bhabuke	Nahyálwálá.
Malhána	Pipli.
Warahah	Wara Darahah.
Jituke	Ramáná Albel Singh and Ajitgil.

Gil Jats.

The Gil Jats (3,351) come next in numerical importance. They came originally from Sangú, a village near Patti in the Amritsar District and settled in Chúharchak, a village in the Zíra Tahsíl of Ferozepore. Thence they moved to the waste land north of Farídkot. They now own the whole or part of 12 villages—Punjgirain, Sindhwán, Pakhikalán, Sángurmána, Mandwála, Chandbájá, Pakhikhurd, Nalewálá, Moránwáli, Kanianwáli, Sarsari and Nathewálá,

CHAP. I, C
Population.
Sindhu Jats.

Kirbe, the ancestor of the the Sindhú Jats (2,994) came from Nauthia, a deserted site near Bhála in Mamdot 300 years ago, and settled first in Sindhawán, a village 6 miles from Farídkot. Their subsequent history is shown in the following table which shows how each of the 17 villages they now inhabit was founded:—



Dhillon Jats.

The Dhillon Jats (2,807) came from the Amritsar District to Kot Kapúra City 200 years ago. They are found at the present day in 9 villages—Kot Kapúra, Dhalwán Kalán, Dhalwán Khurd, Deviwálá, Jhakkharwálá, Dhodi, Nangal, Rámsinghwálá and Gurusar.

Dháliwála.

The Dhaliwál Jats (1,560) came from Patla in Patiála about the same time to Kot Kapúra. They are found in Kot Kapúra, Dhalwán, Kalán, and Bhana. The following are local proverbs about the Jats :—

Jat bigáre murshid nál jad bole tad kaddhe gál, 'A Jat is even ready to argue with his religious teacher. He never speaks to anybody without abusing him.'

Banne Jat na chhariye bhan sutte buthár, 'A Jat will break one's jaw and cheek-bone, if he is molested within the limits of his own land.'

Jat, Dhat, bakra, chauthi bidwa nír, yeh charon bhuke bhale, ragge karan khawár, 'A Jat a Dhat (a Brahmin sect), a goat and a widow, these four should be kept hungry, because if given enough to eat, they are sure to be insolent in prosperity.'

Jat machla Khudá nun chor le-gáe, 'The Jat is so cunning that to shift the blame (for a theft) from his own shoulders to some one else's, he supports his innocence by saying God has been stolen by somebody.'

Jat, mahiyan, sansár, kabíla, gálda, Kayath, Kalál, Kamboh, rabíla paldá, 'The Jat, he-buffalo and crocodile all kill their young, whereas the Kayath, Kalál and Kamboh all protect and feed their family' *cf.* Maconachie, No. 940.

Je ghun lage va lute, tan oun jáne játe, 'A Jat will never express gratitude for anything short of countless favours in hard times.'

Je sau barsán minh varhe tasír na hove vatte; je sau barsán ilam parhe tasír na hove jatte, 'If it rains for a century, it will never affect a stone: and if a Jat reads for a century he will never become learned.'

CHAP. I, C. Population.

Jat faqír gal gandhiyan di malái, japo javo nahim chako sukhálá, A Jat mendicant, with a garland of onions round his neck, which, if not used, for reciting the name of God, will be eaten by him.'

Brahmins. Commercial castes.

The Brahmins (3,051) are mainly Sarsuts. Their *gôts* are Chatchor, Chatchot, Pathak, Tiwari, Sand and Hanut. The Khatrís (1,614), Aroras (2,805), and Bánias (2,928), are the principal commercial castes. The *gôts* of the Khatrís in the State are Chohra, Kikar, Kuchhar, Vedi, Mehta, Puri, Hánde, Deora, Jhatta, Chaudhari, Tángari, Sui, Bini, Pasi and Palte. Aroras are generally Uttarádhis; Dakhnas and Dahras are rare and confined to Kot Kapúra Ciy. The Uttarádhis have the following clans:—

Sokija, Kucher, Munga, Sethi, Gahaudi, Chawálá, Narola, Katáriya, Kálará, Bazáz, Sajdyo, Kumhár, Nágpál, Gurudwárá, Nárag, Bigre, Takkar, Kalpalihe, Dhingare, Rewari, Sikri, Gakhar, Mugláni, Pasricha and Mokle.

The *gôts* of the Dakhnis are:—Bhatye, Giddar, Kukar and Dode. The Datnes are very rarely found. The Aroras came here from Kot Isa Khan, Ferozepore and Lahore.

The Bánias are chiefly Aggarwáls. Their *gôts* are Gir, Gol and Wásil. They came from Kot Isá Khán and Fatehábád.

Muhammadan tribes.

The principal Muhammadan tribes are the Rájputs, Arains, Patháns, Dogars and Gujars.

Rájpúts.

Rájpúts are comparatively few (3,885), and have decreased steadily in the last 20 years. They are almost all Muhammadans and belong to the following groups:—Bhatti, Chauhan, Joia, Manj and Punwár. The Bhattis live in Bharoki Bhatti, and Kasamki Bhatti, tracing their origin from Sirsa and Bhatner. The Joias live in Pindi Balochán, Nahiyánwálá and Shamriwálá. Manj Rájpúts live in Janerián.

Aráins.

The Arains (2,962) are good intensive cultivators. They are found in the villages of Arainwálá Kalán, Arainwálá Khurd and Beguwálá and also in the towns of Faridkot and Kot Kapúra.

Gujars.

The Gujars (875) came from Jhok Hari Hár in the Ferozepore District fifty years ago and settled in Gujjaran. They are also found in Rajuwálá, Goliwálá, Mahmuwálá, Shersinghwálá, Alhu and Bhokhari.

Dogars.

The Dogars (946) came from Ferozepore District about 100 years ago and settled in Bhagta. Others came from Hissar and settled in Chunián and Rupiánwálá. They are also found in Sayyidike, Nathalwál Kaoni, Dip Singh and Faridkot itself. They practice *karewa* in accordance with which custom a brother marries his brother's widow.

Mughals.

The Mughals (424) came in from Moga 90 years ago. They now live in Kot Kapûra, Khilchi and Arainwálá Kalán. They take service, though not freely. *Karewa* is gaining favour amongst them. Others live in Pindi Balochan and say they came from the neighbourhood of Multán 50 years ago.

CHAP. I, C.
Population.
Patháns.

Patháns number 412. They take service freely. They include the following groups:—Musazai, Nayazai, Madezai, Isahzai, Mohammadzai and Lodi.

Other tribes in the State who are nominally agriculturists are the Baurias (3,267), Sánsis (340) and Hárnis (179). They are professional criminals. They have a language of their own, though they speak Punjabi to outsiders. The Baurias and Hárnis are closer akin to Hindús than Muhammadans and the Sánsis profess themselves Hindús. It is considered a great disgrace among them to be arrested. A man who has suffered arrest, whether he is subsequently convicted or not, has to feast the brotherhood before he is re-admitted. The Baurias probably come from Southern India; the Hárnis from Rájpútana.

Criminal tribes.

The land owned by the various tribes is shown below (in ghumaons):—

Religion.	Name of caste.	Pargana Faridkot.	Pargana Kot Kapúra.	Total.
Hindu	Brahman	111	640	751
	Khatri	130	46	176
	Bania	170	19	189
	Arora	73	13	86
	Bauria	55	248	303
	Other Hindús	236	10	246
	Total Hindús ...	775	976	1,751
Sikhs	Jat	109,065	108,812	217,877
	Tarkhán	71	1,042	1,113
	Khatri	226	180	406
	Arora	...	390	390
	Other Sikhs	372	218	590
	Total Sikhs ...	109,734	110,642	220,376
Muhammadans...	Jat	5,115	383	5,498
	Arain	486	14	500
	Dogar	2,179	...	2,179
	Rájpút	3,119	1,529	5,648
	Moghal	1,223	...	1,223
	Kasal	602	...	602
	Mochi	48	406	454
	Hárni	306	...	306
	Chhina	...	184	184
	Sheikh	...	213	213
	Gujar	102	...	102
	Others	298	41	339
	Total ...	13,478	2,770	16,248
Village menials	Sweepers	...	24	24
His Highness the Maharajas of the State.	......	163,377	89,564	252,941
British	Government	1,434	1,684	3,120
Miscellaneous ...	....	1,783	3,047	3,130
	Grand Total ...	290,581	207,009	492,590

CHAP. I. C.

Population.

Menial castes.

Of the menial castes Chuhras (15,337) are the most numerous. Kumhárs number 2,447; Chamárs 3,219; Chhimbas 2,203; Loháre 1,491; Mochis 2,992; Náis 1,963; and Jhinwárs 1,215.

Leading families.

The leading families in the State are mostly connected with the ruling family.

Mahmuáná.

The Sirdárs of Mahmuána enjoy the *jágír* of that village together with *biswadári* rights. They have *biswadári* rights also in Gumáná, a village in the Mukhtsar Tahsil of Ferozepore. The pedigree is given below. Mahtáb Singh was a half-brother of Rája Pahár Singh. Members of the family are both State and Provincial Darbárís.

MAHTAB SINGH.

- Mastán Singh.
  - Arjan Singh.
    - Kartár Singh.
    - Gurdiál Singh.
    - Raghbir Singh.
- Shám Singh.
  - Harnám Singh.

Sardár Rám Singh is another member of the chief's house. He is descended from Sardár Amrik Singh, third son of Chaudhri Jodh Singh. He holds a *jágír* granted by the British Government in the village of Rámsinghwála, and has *biswadári* rights in Bargari. The descendants of Sardár Tek Singh, son of Chaudhri Tek Singh, hold lands in *múáfi* in Sindhuán and Dadárian.

The Sardárs of Pabbi Kalán are Gil Jats. Sardár Mián Singh was *munshi* to the Political Agent, Cis-Sutlej States, at the time of the 1st Sikh War and was twice rewarded with a present of Rs. 1,000.

The Jainí Puj family.

There is a family of Jain Sádhús who enjoy a *jágír* of the village of Bholowála in the State besides property in Máler Kotla, Ludhiána and Sadhaura. They are devotees and practise medicine.

Their pedigree is given below:—

PADAM SARUP JI.

- Lalu Rikh Ji.
  - Santokh Rikh.
    - Nand Rup.
      - Jita Rikh.
        - Moti Rikh.
        - Bija Rikh.
        - Mahtab Rikh.
          - Parmeshri Rikh.
          - Mus Rikh.
          - Mahindár Rikh.
      - Mihan Rikh.
        - Daya Chand.

CHAP. I. C.
—
Population.

Other leading men in the State are Buta Singh, Arora, of Mahma Sawái who is a wealthy man and a large landowner here and in British territory; and Chogh Singh, a Sindhu Jat who owns land in British and State territory and founded the village of Chogh Singhwála.

The total population of the State is 124,912.

Religion.

The distribution of the population by religions is shown in the margin. Among the Hindus worshippers of Devi and Vishnu are common and those of Shiv very rare.

Hindús	35,778
Muhammadans	35,998
Sikhs	52,721
Jains	406
Christians	11

The Sikhs are generally followers of Guru Govind Singh. Comparatively few of them take the *pahul*. There are notable temples in Farídkot, Kot Kapúra, Muhmina Sarja, Gurusar and Vairiwála Kalán, all halting places of Guru Govind Singh on his way to the Deccan. Other temples have been built at Bhugta, Barári, etc.

The Muhammadans in the State are as a rule badly off. They are all Sunnis. There are very few mosques except in the villages. The *chilla* of Bába Faríd is the only shrine of importance. The Jains are chiefly Bhábras and are only found in any numbers in the town of Farídkot. They are wealthy shopkeepers and some of them own land.

Food.

Rice is not grown in the State, but is eaten on festive occasions. *Ghi* and sugar are luxuries and kept for guests. Food is generally eaten two or three times a day, and it is estimated that an artizan or trader consumes one seer and a *zamindar* ¾ths of a seer per diem. Country liquor is in great demand, especially among the Sikhs, who are also addicted to opium and *bhang*.

Charas is seldom used, *chandu* and *madak* never.

Dress.

Unmarried girls wear their hair parted in the middle and then plaited. This fashion they give up on marriage.

Ornaments are of the usual description and are made of gold or silver according to the wealth of the wearer.

Houses.

In the villages the houses are of unburnt brick, one storied, but lofty, clean, and spacious. There is only one room as a rule. This is used for sleeping and sitting and for keeping household gear, but in front of it is a wide verandah, with two or three doorways, used for cooking, and in the rains for sleeping. The foundations are deep and the walls thick, but the roofs are made of light beams (usually *beri* wood), over which reeds are laid and plastered. Any-

CHAP. I, C. Population. Houses.

one walking on the roof is thus at once heard by those within. The bricks, if moulded into oblong shape, are called *chiwin*, but often the lumps which form in the bottom of a dry pond are dug out with a *kabi* and used unmoulded. These are called *gumman*.

Furniture is scanty in a zamindár's house and is limited to the barest necessaries. Two storied houses are built in the towns. Burnt bricks are only used in the houses of the rich.

DEATH CUSTOMS.

Hindús.

Children up to five years old are buried and not burnt, while a child who dies of small-pox is buried up to the age of 10 or 12. An old man who leaves children is carried to the burning-gháts on a special bier called *bawán*, which is covered with tinsel flowers and costly cloths. These are afterwards given to the *lágís*. The *acháraj* performs daily ceremonies over the ashes, and the bones are collected on the fourth day and taken to the Ganges. Jains and Bhábras do not collect the bones. The *kiria karm* ceremony is performed on the 11th day among Brahmins and the 13th day among other castes. If a man dies on a bedstead or on the roof or in any other way that is considered unnatural, the funeral ceremonies are different and are called *naráyani bali*. Among the Muhammadans the ceremonies are less elaborate. They do not present any striking features.

Amusements.

The boys in the towns play chess, (*shatranj*), cards (*tash*), and dice (*chaupar*), and fly kites. Wrestling, boxing and cricket are less common Quail and partridge fighting are popular, and gymnastics are taught in schools. In the villages the native games of the Punjab are universally played, though village boys may be seen playing a rudimentary kind of hockey, taught them probably by their soldier fathers.

Fairs are numerous and popular. The Dosehra and Baisakhi are the principal ones, and the Mandi (which lasts seven days) and Durga Ashtami are well attended.

Fairs.

A fair in honour of Bábá Faríd is held at the end of the Moharram at the saint's *chilla*. Gifts of small value are offered and accepted by the abbot and the monks. The Mandi fairs are for the buying and selling of horses and cattle. At the Baisákhi the people indulge in singing, wrestling, and various other amusements. The fair of Rám Lila, held on the Dosehra day, is under State patronage. Soldiers show their skill with the pike and wrestlers and singers perform. The Tiyán is the women's festival, it is held on the third of *Sáwan Shudi* and four following days. The Diwáli and Holi are celebrated here as elsewhere.

CHAP. I. C.
Population.
Name and titles.

A list of the principal fairs and their dates is given below :—

Name of Pargana.	Name of fair.	Place.	Why celebrated.	Date.	Duration.	Average attendance.
FARID KOT.	Dosehra ...	Paret of Farídkot.	Rám Lila	10th of Asooj	days. 11	5,000
	Mandi ...	Do. ...	For horse and cattle breeding operations.	On the occasion of Dosera.	7	5,000
	Durga-ashtami.	Devi Dwára	Durga Pooja	Asooj or Chet Shudi.	1	5,000
	Nandyáni ...	Nandyáni...	In memory of Bává Híra Dás Mahant Dadoo Panthi.	Phagan. Shudi	1	500
	Fair of Guru Govind Singh Sáhib	Panchbati.	In memory of the birthday of Guru Sahib.	7th of Poh Shudi.	1	200
	Báwá Faríd Sáhib.	Chilla of Báwá Faríd Sáhib.	Urs Báwá Sáhib	27th of Moharram.	3	200
	Marháná ...	Bhir Sikhanwála.	In memory of Kálá Mehar *alias* Marháná	1st of Chet Shudi.	1	2,000
	Baisákhi ...	Pakka ...	In memory of Báwá Rám Saboo Beraji.	1st of Besakh	1	4,000
	Do. ...	Dhilwán ...	In memory of the arrival of Guru Govind Singh.	Do. ...	1	2,000
	Do. ...	Guruka Jandvirewála kalán.	Ditto ...	Do. ...	1	2,000
	Chandar Pír	Tehna ...	In memory of Chandar Pír	Night of Phagan Nawatwar.	night. 1	200
KOT KAPURA.	Mandi ...	Kot Kapúra	For horse and cattle sales	From the 8th to 15th of Phagan.	days. 7	4,000 1,000
	Lakhí Jangal	Mehma Sarja Lakhi Jangal.	In memory of Guru Govind Singh.	10th of Asooj or Chet.	1	1,000
	Siddh Tilkara	Ablu ...	In memory of Siddh ...	Do. ..	1	1,000
	Do. ...	Bilá Harwinji	Ditto ...	Do. ...	1	1,000
	Do. ...	Burj Mehma	Sítala Poojan	Tuesday in Chet.	1	1,000

Various groups are known by the title of Bhai. Such are the Sidhu Jats of Bhagta who are the descendants of Bhai Bhagtu, a saint of the time of Guru Har Govind. Gil Jats are also called Bhai on account of the piety of their ancestor Malu. The *tarkháns* of Siriyewála and Nihiyawála enjoy the title as the descendants of Bhai Rúpa.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

CHAP. II, A.

Agriculture

General agricultural conditions.

The rabi is the important crop in Farídkot. Dust-storms in the summer months are so frequent, that it is not worth while sowing a kharíf crop in the sandy soil, which predominates everywhere except in the canal area. In the rabi, on the contrary, general conditions are favourable, rain generally falls at seed-time; one ploughing is enough, and a little rain in January produces an average crop on this light soil.

Soils.

The State is divided into *utár* and *athár*, high and low-lying ground. Both have five sub-divisions, *karar*, *gasra*, *dáir*, *dosáhí* and *tibbi*, but there is hardly any *karar* in the low-lying land. The distinction between these classes of soil is based on the amount of sand present in them. Thus *tibbi* is a sandy soil, suitable for gram. *Dosáhi* has a surface of sand with hard ground beneath, and for practical purposes is much the same as *tibbi*. *Karar* is a hard loam, requiring heavy rain to make it fertile, but given such rain it produces a bumper wheat crop. *Gasra* is a loam bearing much the same relation to *karar* as *dosáhi* bears to *tibbi*. Lastly, *gasra* land situated on a high plateau is called *dáir*.

Karar is generally sown with mustard, millet, maize and másh. *Gasra* will grow almost anything. Both these soils require heavy rain, but *gasra* less than *karar*. Water lies on the latter and soon evaporates, but it sinks into the softer surface of the *gasra*. The rabi crop is not sown at all unless there is rain between the months of Bhádon and Kátik. No kharíf is sown unless rain falls in Hár and Sáwan. The system of cultivation is mainly *ekfasli harsála*, owing to the causes mentoined above which render the kharíf a doubtful speculation. If a kharíf crop is sown, a rabi is generally taken immediately after it, and in that case the land will lie fallow on the *dofasli dosála* system during the ensuing year. Canal lands are generally made to produce two crops a year, but for this a plentiful supply of manure is necessary. Canal water is supposed to be cold, and manure is needed to restore warmth to the land. In the *utár* irrigated area, a kharíf crop, such as *charri*, will be followed by gram in the Rabi. Sometimes wheat is sown on the stubble of the kharíf crop, but if the previous crop has been a good one, no amount of manure will suffice to repair the exhaustion of the soil. Maize is frequently sown on rabi stubble. It is a crop that cannot flourish without manure, and the same field is generally kept for maize and constantly manured.

CHAP. II.A.
Agriculture
Agricultural Operations.
Ploughing.

A yoke of bullocks is generally harnessed to the plough, but in the *atár* camels are sometimes employed. The plough is much the same as that used in the *Rohi* tract of Ferozepore. At the first ploughing a piece of land 3 *karams* broad and 60 long is chosen out of a field. This plot of land is called *hallan*. Ploughing is done in turns and each turn is called an *aur*. When this piece is nearly completed and there is not sufficient space for the bullocks to walk with ease, another similar plot is cut out for ploughing. In this way each plot and half of the next are ploughed over, and so on, until the whole of the field is ploughed up. A field is not cut out into small plots when ploughed for sowing, but a large circuit is made with the plough. This is called *ghera*. When the whole of the field has been ploughed up some space is left unploughed at the turning points of the bullocks. These are called *párás* and are ploughed diagonally.

After ploughing, the *sohága*, a long flat beam, is dragged over the field to break the clods. Seed is always sown through the *por* or drill and not by hand. The *por* is a hollow bamboo with a cup-shaped holder at the top, large enough to contain a handful of grain. If the ground is dry at the time of sowing the plough is run over it to cover the seed, but if it is wet a stick dragged behind the drill is sufficient. A shower of rain after sowing does considerable damage as it hardens the surface of the ground into a crust *karand* which has to be broken with the plough or *sohága* to enable the seedlings to come through. This crust does less harm to wheat and gram than to barley and mustard. Some time the land has to be sown again. For the purposes of irrigation, fields are generally divided into squares of one *kanál* which are banked up on all sides. When the soil hardens round the young crops, especially cotton, maize, and sugar-cane, it is broken up with a hoe (*ramba*) and the weeds thus eradicated at the same time.

Threshing.

Threshing is done in two ways, in the first of which a rope is attached to the necks of several bullocks and they are made to walk round the threshing floor. This is called *mer*. The second method is that of the *phalá*, a square wooden frame, about 4 feet long, which has a bar of wood below. On this are placed some prickly shrubs which are weighed down by two or three extra pieces of wood. This is then tied to a *panjáli* or yoke by a wooden bar and dragged by bullocks. By this means the stalks are teased into small pieces. *Saind* cannot be threshed with a *phalá*.

Agricultural implements.

The following are the names of some agricultural implements:—

Dátri, a sickle; *karáha*, a big shovel; *oka*, a chopper; *jandri*, a rake; *gandása*, a chopper; *salang*, a fork with two prongs; *kahi*, mattock; *chosángá*, a fork with prongs; *angli*, a pitch fork with 7, 9 or 11 prongs; *chhajli*, a winnowing basket; *sabbarkatta*, a wooden spade,

CHAP. II. A. Agriculture. Housing of produce.

Bullock-carts are us d to carry the produce from the fields to the village or to market. An ordinary cart, with but few iron fittings, costs Rs. 50 or Rs. 60, but additional metal sometimes brings the cost up to Rs. 100 or Rs. 150. A cart drawn by two bullocks can carry 20 maunds on a metalled and 15 or 16 on an unmetalled road. Three bullocks are the usual team.

Agricultural Calendar.

The times for sowing and reaping the principal crops are shown below :—

Staple.	Time for sowing.	Time for reaping or picking.
Wheat	October	April.
Barley	September	March.
Gram	"	"
Mustard	October	"
Jowár	June	October.
Bájra	"	"
Maize	July	November.
Moth	"	October.
Múngi	"	"
Cotton	April	"

Agricultural labourers.

Láwás are not as a rule engaged for cotton-picking as the crop is not important here. It is picked by the cultivators themselves. In some canal-irrigated villages cotton grows in abundance and in them *láwás* are employed, $\frac{1}{7}$th or $\frac{1}{9}$th of the crop being distributed as wages according as there is a bad or good crop.

Field labourers are employed for ploughing, sowing, weeding, reaping, threshing and winnowing. They are recruited from the menial classes, chiefly Chuhrás, Juláhás, Mochís and Bauriás, and their daily wage varies from As. 2 to As. 8. They are only employed by those who possess large holdings and are more largely employed in the irrigated uplands of the State than in the *báráni* tracts. Field labourers can be engaged at all times and places.

Principal staples. Wheat.

Red wheat mixed with gram in the proportion of two to one is generally sown. This mixture is called *bejhar*. Wheat is only grown by itself on irrigated land. Other kinds of wheat, *pamman* or *mundi*, are occasionally grown.

Barley.

Barley like wheat is grown on canal lands only, and is always mixed with gram on *báráni* soil. Gram and barley mixed are called *berara*. Barley sown in December when there is not enough

CHAP. II.A. Agriculture

rain to sow wheat, is called *kanauji*. Barley is more popular than wheat, and requires less rain and less labour.

Gram.

Gram is the commonest rabi crop and is indeed the staple product of the State. It needs little rain, and hardly any labour, so little in fact that it is sometimes sown on the stubble of maize or *charri* without ploughing. Rape is sown on irrigated *karar* lands. It is sometimes sown alone, but is more often planted in rows ten feet apart between which wheat (or barley) and gram are sown.

Maize.

Maize is of two kinds, red and white. The red is principally sown and always on irrigated land. It is less bitter than the white, but ripens later and requires more water. Soil is ploughed four or five times for maize and is also weeded. Heavy manuring is essential.

Jowár.

Jowár is generally sown thickly for fodder, and is then called *charri*. It is grown on *karar* land with or without irrigation, but will not grow on sandy soils. It is the principal fodder crop.

Bájra.

Bájra is grown on any soil, but rarely on irrigated land. It is frequently sown with *moth*, which grows best on sandy soils, and *múng*, which is never grown in the *athár*.

Cotton.

Cotton is not extensively grown, and only in *karár* land, where it needs plenty of water and manure. The ground is ploughed four or five times before sowing and is weeded at intervals. Cotton seeds are given to cows which have lately calved, and it is believed that such feeding increases the flow of milk and makes it richer in *ghi*.

Extent of cultivation.

The area of land now under cultivation is very much larger than it used to be. The State which two or three generations back was little more than a desert of sand now produces large quantities of wheat and gram. Improved implements, however, have not yet been introduced.

Mortgaged land.

In the year 1894 about 6·7 per cent. of the whole cultivated area was mortgaged.

Rates of interest.

Many zamíndárs are inextricably involved in debt by the heavy expenses incurred on the occasions of betrothals, weddings and other social functions, these as elsewhere being the usual and fertile causes of indebtedness.

The creditor is always a professional money-lender. The rate of interest varies from Rs. 1-9-0 to Rs. 2-8-0 per cent. per month. Sometimes as much as Rs. 3-2-0 is charged. There is no custom of deducting interest at the time of advancing a loan—*súd katanti*. When grain is lent 50 per cent. per annum on the quantity advanced is taken at harvest time. The rate of interest on ornaments pawned is Rs. 1-9.

CHAP. II.A. Agriculture. Tuqavi.

In the year 1901 the State advanced Rs. 9,265 in loans to distressed agriculturists. The rate of interest on such loans is Rs. 1-9 per cent. per mensem.

Cattle etc.

The camels of Farídkot are not remarkable. They are used for carrying loads and sometimes draw the plough in the sandy tracts. Buffaloes are never used for agricultural purposes. The females are kept for their milk and the males are sold while young. Mules are as yet few in number, though mule-breeding is gaining favour. The number of cattle has been reduced by the recent famines. Sheep are shorn twice a year, in Asuj and Chet. The average price of stock is as follows:—

	Rs.		Rs.
Cow	30	He-buffalo	20
She-buffalo	70	He-goat	6
Camel	80	Ass	15
Bullock	60	Sheep	3

Breeding.

There are two horse-stallions kept for breeding, one Arab and one country-bred. There are two donkey-stallions, one of Siberian breed. Mares measuring not less than 14 hands 2 inches are covered by the Arab stallion. There are also three Hissar bulls and two bull buffaloes.

Breeding operations during the last ten years have resulted in the production of 740 cattle and 543 buffaloes.

Cattle diseases.

The common cattle diseases in the State are rinderpest, anthrax, and foot and mouth disease. The zamíndár usually treats his own cattle.

Veterinary Department.

There are two Veterinary Assistants, one of whom is in charge of the horses of the State body-guard and of the animals belonging to the State in general, while the second is attached to the Imperial Service Sappers. In the year 1901 an epidemic attacked ninety-three horses, of which ten died. It was also fatal to cattle.

Cattle fairs.

There are two annual cattle fairs in the State, at Farídkot and Kot Kapúra. The Farídkot fair was instituted in 1898. Cattle are brought from Bikaner and purchasers come from Pesháwar and Derаját. About 5,000 people attend the fair which is held at the Dusehra. It has paid its way since 1901.

The Kot Kapúra fair was first held in 1902, when it was largely attended. The outbreak of plague checked its progress in the following year, but it is now recovering. The attendance in the first year was 3,000.

Irrigation.

There is practically no irrigation from wells in the State, as the depth of water is too great for profitable working. Irrigation is carried on entirely from the Sirhind Canal.

CHAP. II.A. Agriculture Canals.

The State is irrigated from the Abohar and Bhatinda branches of the Sirhind Canal, and from the Sutlej Navigation Canal. The Abohar branch for a length of about 15 miles runs in the State territory which is irrigated by the following *rajbahás* from it:—

CANAL.	RAJBAHA. Number.	RAJBAHA. Name.	Length of rájbaha in miles so far as it lies in the State.	From village.	To village.	Inspecting outposts.
			Miles.			
Abohr Branch ...	1	Farídkot ...	18	Ghaniánwála	Kalian.	
Ditto ...	2	Bághá Purána.	6	Do.	Dhilwán.	
Ditto ...	3	Kot Kapúra	13	Dhilwán Kalán.	Mor ...	Thárá.
Ditto ...	4	Jaitu ...	12	Bahbal Kalán	Bahbal Khurd, Rori Karma and Ablu.	
Ditto ...	5	Márí ...	13	Gondárá ...	Gurusar Agitgil to Bharoki Bhatti.	Deríwála Dhimánwala.
Ditto ...	6	Dúdá ...	7	Bharoki Bhatti.	Madhák.	
Sutlej Navigation Canal.	1	Dhúlkot ...	9	Dhúlkot ...	Farídkot.	

Though the Sibiáná and Rupáná *rajbahás* do not lie in the State, their outlets irrigate a portion of its area, and notwithstanding that part of its area is also irrigated by the Dhulkot *rajbahá* of the Sutlej Navigation Canal the canal itself does not pass through the State. Similarly, though the Bhatinda branch does not lie in the State its *rajbahás* irrigate the State villages noted below:—

CANAL.	RAJBAHA. Serial number.	RAJBAHA. Name.	Length.	From.	To.	Inspecting outposts.
			Miles.			
Bhatinda Branch	1	Kot Bhái ...	20	Khiáliwála ...	Virak Khurd	Gunián, Virak Kalán.
Ditto ...	2	Bhadaur ...	7	Khammoána	Khialiwála ...	None.
Ditto ...	3	Runtá ...	6	Kesar Singh-wála.	Bhagta and Baja-Khána.	None.

The following table shows the area irrigated and the water rates levied from *Sambat* 1949 to 1958 (A. D. 1892—1901):—

Serial number.	Canal.	Divisions.	Number of villages irrigated.	IRRIGATED AREA INCLUDING WATER RATES. 1949. Area.	1949. Water rate.	1950. Area.	1950. Water rate.	1951. Area.	1951. Water rate.	1952. Area.	1952. Water rate.	1953. Area.	1953. Water rate.
1	Sutlej Navigation ...	Ludhiána...	13	4,311	11,176	2,487	6,497	2,202	5,442	5,807	15,640	11,450	33,161
2	Abohar Branch of the Sirhind Canal.	Ferozepur	80	61,485	1,00,067	30,152	98,967	35,975	1,00,820	81,165	2,22,072	1,21,939	3,41,692
3	Bhatinda Branch of the Sirhind Canal.	Bhatinda ...	33	...	...	...	...	...	...	...	...	...	...

Serial number.	Canal.	Divisions.	Number of villages irrigated.	IRRIGATED AREA INCLUDING WATER RATES. 1954. Area.	1954. Water rate.	1955. Area.	1955. Water rate.	1956. Area.	1956. Water rate.	1957. Area.	1957. Water rate.	1958. Area.	1958. Water rate.
1	Sutlej Navigation ...	Ludhiána ...	13	9,558	27,490	11,327	32,478	12,773	36,299	6,050	17,211	6,693	18,485
2	Abohar Branch of the Sirhind Canal.	Ferozepore	80	1,13,796	3,12,121	1,04,715	3,05,047	1,09,675	3,15,997	68,624	1,88,849	65,045	1,94,188
3	Bhatinda Branch of the Sirhind Canal.	Bhatinda ...	33	...	...	...	...	...	...	7,075	18,084	21,292	63,306

CHAP. II, B

Rents, Wages and Prices.

Section B.—Rents, Wages and Prices.

Rents.

The conditions which ordinarily determine rents in Farídkot State need little or no discussion. The State is a sandy plain which, roughly speaking, lies on two levels demarcated by the old bank of the Sutlej, Kot Kapúra *pargana*, lying some twenty feet higher than Farídkot *pargana*. The soil in Kot Kapúra, mainly *karar*, is less sandy and more productive than that in Farídkot. Hence land in the former *pargana* commands higher rents than that in the latter tract, rents in Farídkot running from annas 10 to annas 13 per *ghumao*, while in Kot Kapúra they vary from annas 11½ to annas 14. The minimum rent appears to be about annas 8. The only other condition which materially affects rents is the presence or absence of canal irrigation, since canal-irrigated land naturally commands a higher rent.

Produce rents.

Before the year 1838 the '*kankút*' system of paying rents was in vogue, *i.e.*, the approximate amount of grain was estimated while the crops were still standing, and the landlord took a certain proportion. From 1838 to 1844 '*batai*' rents were paid, the rates being fixed at one-fourth for grain and one-fifth for fodder. By the year 1844 rents in Kot Kapúra *pargana* were being paid in cash, and since that date the system of paying rents in cash has been steadily displacing *batai* rents. At the present day *batai* rents are paid in only some thirteen or fourteen villages.

Wages.

The daily wage of agricultural labourers runs from annas 2 to annas 8, the rate depending on the laws of supply and demand. Sometimes they are paid Rs. 3 or Rs. 4 per month with food. Again in some cases field labourers are given from 15 to 30 *kachcha* maunds of grain per harvest with food as their wages.

Skilled labour.

In the villages the *tarkhán* and *lohár* are paid 1½ *kachcha* maunds of grain per plough at each harvest for work done on behalf of the community.

In the town of Farídkot the daily rate of wages of blacksmiths, masons, carpenters varies from annas 8 to annas 12. Unskilled labour is paid at the rate of four or five annas a day.

Kamins, their dues and duties.

The principal *kamíns* of this State are the Tarkhán, Lohár, Chuhrá and Chamár. Their duties are as follows :—

Lohárs and Tarkháns make and keep in repair implements of husbandry. In addition to this they also repair household articles, such as mills and spinning wheels. For this work iron and wood are supplied by the zamíndars. As remuneration they are paid 1½ *kham* maunds of grain per plough per harvest. Chuhrás and Chamárs are employed on *begár* work by the State officials. They get one *kachcha* maund, ten sers of grain per plough per harvest for this *begár* work. Those who prepare and supply the

CHAP. II, B.

Rents, Wages and Prices.

Kamins, their dues and duties.

landowner with winnowing baskets and help in tilling and harvesting are given grain amounting to one-twentieth share of the total produce. *Chamárs* are also entitled to the skins of dead oxen. Sometimes buffalo skins are sold by the proprietor and not given to the *Chamár*. Their engagement or dismissal takes place as a rule on the *Namáni*. *Láwás* (field labourers) are employed when the corn is reaped. These labourers are supplied with food in the morning and are given 4 bundles of *lángá* daily, each bundle being 10 seers in weight, but sometimes they are paid annas 5 or 6 daily with one bundle as wages.

The *láwás* are generally engeged at the Rabi harvest. The Kharíf is of less importance.

The *nái, mochi, jhinwár* get the usual payment in kind at harvest time.

The *teli* is paid four annas for every twelve seers of seed pressed.

The *juláhá* gets one anna per yard for weaving *súsi* and one rupee for every forty yards of *khadar*.

The *kumhár* may be paid in kind at harvest time for doing his usual routine work of making earthen-ware. Otherwise he may receive cash at a certain rate.

The *pinjárá* is paid eight annas for a full day's work.

In addition to the payments enumerated above all village *kamins* receive gifts on occasions of marriage, birth or death.

Poverty and weather of the proprietors.

The income of the population is steadily increasing, but generally the people are not well-to-do. The value of land is rising.

Fifteen *ghumaons* in an irrigated tract are sufficient to maintain a family, but in *báráni* tracts double that amount is required. A zamíndár whose diet consists of *dál*, flour cakes and vegetables can maintain himself on Rs. 4 per month.

The salary of a middle class clerk is about Rs. 20 per mensem. Assuming that he has the average number of people dependent upon him he will spend Rs. 14 in food, Rs. 5 in clothing and Re. 1 in miscellaneous household expenses. Thus his expenditure fully equals his income and he saves nothing. Very few clerks can afford anything but the bare necessaries of life, because they deem that certain appearances have to be kept up and the resulting struggle absorbs their entire earnings.

The income of an occupancy tenant assuming that he cultivates one *hal* of land, or an area of 35 *ghumaons*, amounts on an average to Rs. 15. Of this he will spend Rs. 10 in food, Rs. 3 in dress and Re. 1 on household utensils, etc., saving perhaps Re. 1

CHAP. II, B.

Rents. Wages and Prices.

per month. In spite of this he will not be able to keep cattle because of lack of pasture.

A landless day labourer may earn Rs. 8 per mensem, of which amount Rs. 5 will be spent in food, Rs. 2 in clothing, annas 4 on the house, and he will have a surplus of annas 12.

Of the three classes under consideration the labourer is the best off. He is generally sure of employment, and his wage is such that he lives comfortably according to his own standard and in addition lays by a little money with which he can feed Brahmins or feast the brotherhood on festive occasions.

Prices.

Gram is plentiful and is sold here cheaper than elsewhere. It is exported to the Punjab. So too with rape which grows abundantly and is exported to England. Oil extracted from rape-seed can be bought cheaply within the State. *Jowár*, *bájrá*, barley, etc., all sell at rates cheaper than those prevailing in adjoining districts. This is due to the fact that there is very little waste land in Farídkot State, and more land is cultivated in proportion to the consuming population than is the case in the surrounding territories.

A marked rise in prices followed the introduction of railways, grain being exported in large quantities to distant places. For prices of staple food grains see Table No, 26 in Part B of the Gazetteer.

The figures below give the average value of land in rupees per *ghumaon* for sale and mortgage :—

Class of Soil.	Mortgage.	Sale.
	Rs.	Rs.
Athar báráni	20	50
Utár "	30	50
Utár náhri	50	100

Section C.—Forests.

Forests.

There are five *bírs* in the State at Ghoghiána, Sikhánwála, Cháhál, Bholuwála and Jalálbhúr. In the first named, 300 acres are reserved to supply grass to the State Cavalry, the rest being leased to the British Government and the grass conveyed to Ferozepore. Cattle are allowed to graze in the other *bírs* on payment of *tirni* dues. Various kinds of grass grow, such as *dháman*, *khabbal*, *khabbi* and *bhákrá*. *Nilgái*, antelope, gazelle, partridges and quails are found in these *bírs*.

CHAP. II, D.

Section D.—Mines and Minerals.

Mines and Minerals.

Minerals.

There is nothing worthy of mention in the State under this section.

A little *kankar* is found in the *Utár*, but it is scattered and does not occur in any special place. A black greasy clay from which bricks are made, occurs in small quantities; a fine white clay is also found and is used for whitewashing.

Sections E. & F.—Manufactures and Trade.

Arts and Manufactures.

Arts and manufactures are limited to articles of local use, such as coarse cloth, *khadar*, *chausi* and country cloth, *khes*, *chautahi*, etc. Spinning wheels, bedsteads, antimony boxes, etc., are turned in Kot Kapúra and have a local reputation.

Exports.

Wheat and other grains, wool and oil are the only exports. Trade is carried on by the local Baniás who buy and store the surplus stock to sell in times of scarcity.

Imports.

The following list shows the articles imported, with the names of places from which they come :—

1.	Raw sugar ...	Muzaffargarh, Meerut and Batála.
2.	Refined sugar ...	Bereilly, Chandausi and Meerut.
3.	Rice ...	Amritsar, Delhi.
4.	Salt ...	Khewra in Jhelum District.
5.	Chillies ...	Kasúr, Dhulkot and Zíra.
6.	Fruit ...	Ferozepore and Lahore.
7.	Tobacco ...	The Bet in Ferozepore.
8.	Cotton ...	Kasúr, Kaithal.
9.	Coarse cloths ...	Jullundur.
10.	English cloths and yarn	Delhi, Bombay, Karachi and Amritsar.
11.	Silk ...	Jullundur and Amritsar.
12.	Lace ...	Amritsar, Delhi and Patiala.
13.	Indigo ...	Multán, Sirhind and Khurja.
14.	Carbonate of Soda ...	Baháwalpur.
15.	Brass and Pewter vessels	Amritsar and Bhawáni.
16.	Iron ...	Karachi.
17.	Timber ...	Ferozepore and Jagádhri.
18.	Coal ...	Ferozepore, Zíra and Mamdot.
19.	Dried fruits ...	Amritsar and Delhi.
20.	Bags ...	Calcutta.
21.	Opium ...	Indore, Ujjain and Simla District.
22.	*Charas*, *bhang* and poppy	Hoshiárpur.
23.	European liquors ...	Bombay.

Trade.

Zamindárs sometimes take their corn to Kot Kapúra, Jaito, Bhatinda or Ferozepore markets. Others go to the Pawádh, in Ludhiana District, and bring back raw sugar, etc., for sale in their own country. The *zamindárs* employ their carts and camels for trade while Kumhárs and Máchhis employ donkeys. When there is a heavy demand for transport, camels are obtained from

CHAP. II, G. Means of Communication.

Ferozepore and Múdki. Village Aroras with small means keep baggage ponies. Faridkot and Kot Kapúra are the only towns in which a considerable amount of trade is carried on. No account is kept of their exports and imports.

Section G.—Means of communication.

Communication.

The North-Western Railway (Ferozepore-Bhatinda branch) runs for 33 miles through the State. There are four stations, namely, Golewála, Farídkot, Kot Kapúra, and Goniána. Jaitu station lies in Nabha territory. The Rajputáná-Malwa Railway (a metre gauge line) running from Kot Kapúra to Muktasar, has a branch which runs for eight miles through Faridkot territory. Four miles south of Kot Kapúra the North-Western Railway line crosses the Sirhind canal by a bridge.

The opening of the railway has been followed by a marked introduction of Persian and Urdu words into the Punjabi language as spoken in the towns.

Roads.

A list of the metalled and unmetalled roads is given below. There is no river in the State, nor is the canal navigable :—

Metalled road from Golewálá to Farídkot, 11 miles long.

Metalled road from Farídkot to Kot Kapúra, 8 miles long.

Unmetalled road from Farídkot to Chand Bájá, 8 miles long.

Unmetalled road from Kot Kapúra to Nihiyánwála 23 miles long (of which 9 miles are Nabha territory). There is a furnished rest-house at Nihiyánwála on this road.

An unmetalled road from Kingra to Bodla, 12 miles long.

An unmetalled road from Kot Kapúra to Khárá, 10 miles long.

An unmetalled road from Kot Kapúra to Ghaniyánwála, 8 miles long.

An unmetalled road from Bhagta to Kesarwálá, 4 miles long. There is a furnished rest-house at Bhagta on this road with a *chaukidár*.

An unmetalled road from Ablu to Dewan, 8 miles long.

Post Offices.

There are three Imperial Post Offices in the State, two Sub-offices at Farídkot and Kot Kapúra, and a Branch Office at Golewála.

The Farídkot Post Office is situated near the clock tower in the town, while the Golewálá office is at the Railway station. Farídkot and Kot Kapúra are both Money Order and Savings Bank Offices.

Telegraph Offices.

There are Telegraph Offices at all the four Railway stations, *viz.*, Golewálá, Farídkot, Kot Kapúra and Goniána.

CHAP. II.G.

Means of Communication.

Postal arragements.

Amalgamations.

The State formerly had its own offices and issued its own stamps. These stamps were first issued in the year 1881; but were displaced in 1887 by British India stamps surcharged with the name of the State.

In 1901, the State amalgamated its Post Offices with those of the British Postal Department on condition that the British Government should take the existing furniture at a valuation. The State undertook to provide sites for offices which were to be built by Government on paying the *haq málikána*. Jurisdiction over the sites occupied remained with the State. The State was to receive an annual grant of Rs. 50 worth of service stamps free.

Section H.—Famine.

Rainfall.

Before the introduction of canal irrigation into the State all cultivation was dependent on the rains. Owing to the situation and constitution of the soil the rainfall is light and precarious, and the possibility of famine had always to be provided for. On the other hand, it is said that the rainfall of former times was heavier than that of recent years, and this statement is supported by the fact that less cotton is now raised on *báráni* soil than was the case formerly. In those days also the soil was more productive as it had just been reclaimed from the desert.

Famines.

Owing to scarcity or total lack of rain disastrous famines have occurred in the Sambat years 1890, 1905, 1917 and 1956. In each case the State made arrangements to relieve the famine-stricken population, and during the last famine the present Rája made great efforts to alleviate the prevailing distress. Relief works were started, several new buildings erected and new roads laid out. A total of Rs. 15,937 was distributed in wages to the labourers, and in addition a sum of Rs. 6,122 was paid out to the 18,551 starving men, women and children who flocked into Farídkot from the surrounding districts and States. The State granaries were thrown open and grain was sold at the rate of Rs. 1-3-0 per maund, a rate very much below that prevailing in the bazar. By these means the time of scarcity was tided over with the minimum of suffering and mortality among the population.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative Divisions.

CHAP. III. A.

Administrative Divisions.

The Rája of Farídkot possesses independent jurisdiction within the Farídkot State. On the part of the British Government the State is under the administrative control of the Commissioner of Jullundur.

Powers of the Rája. Council.

The ruling chief is advised in executive matters by a council of three members, who form a bench when exercising their judicial functions.

Wazír.

The office of *Wazír* was created by Rája Bikram Singh, but he was far too vigorous a ruler to wish to place any of his power into the hands of a Prime Minister. Hence this measure was but temporary. The appointment was revived for a short time by the lately deceased Balbir Singh, but has again fallen into abeyance. There are no hereditary *Wazírs* in the State.

Foreign Minister.

The Foreign Minister, more properly Mir Munshi, controls the dealings of the State with external authorities. The State *vakíl* resides at Jullundur in order to remain in touch with the Commissioner.

Finance.

Financial administration is in the hands of a Deputy Finance Minister. He does the work of an Accountant-General, is in charge of the Treasury, manages the Court of Wards, and supervises the State workshops.

Revenue.

The whole State is divided into three revenue circles, which are respectively under the charge of the Tahsíldár of Farídkot, and the Náib-Tahsíldárs of Farídkot and Kot Kapúra. The Tahsíldár has the powers of a 2nd grade Collector under the Land Revenue Act, while the Náib-Tahsíldárs are 3rd grade Collectors.

The Revenue Officer decides partition cases, and is a first grade Collector.

The village revenue staff is shown in the following table :—

Tahsíl.	Sadr and Girdáwar Qánúngos.	Patwárís.
Farídkot	6	34
Kot Kapúra	2	26

Court of Wards.

The Court of Wards was established under the control of the Náib-Mashír Mál (Deputy Finance Minister) in *Sambat* 1940. The minors are admitted into the State School.

CHAP. III, A.

Adminis-trative Divisions.

Military.

The *Bakhshi* or Paymaster is Commander-in-Chief of the Imperial Service Sappers and the State Troops, head of the Police, Sub-Registrar and Member of Council.

Public Works.

The duties of a Chief of the Public Works Department are discharged by an official known as the *Garh Captan*, under whom is a Superintendent of Buildings.

Extradition.

Extradition treaties have been negotiated between Farídkot and the Phulkián States, Baháwálpur and Bikánir. By the terms of these agreements criminals guilty of any crime can be deported for trial in their own State, but the treaty with Bikánir State only refers to the major offences.

Section B.—Civil and Criminal Justice.

Laws.

The Indian Penal Code is enforced in the State as far as its sections are applicable, and no special modifications have been introduced. The provisions of the Code of Criminal Procedure are not followed to the letter; but that statute is the model upon which the State Courts conduct their work.

COURTS AND THEIR POWERS.

The Council.

The Council ordinarily consists of three members who form a bench. All appeals and applications for revision of orders of the lower Courts are brought before the Council, but the Rájá has an ultimate power of revision. The Council also has original jurisdiction; and exercises the power of a Sessions Judge. Imprisonment for a period not exceeding ten years can be inflicted without further sanction, but heavier sentences require to be confirmed by the Rájá. Death sentences must be referred to the Commissioner of Jullundur Division before they can be carried out.

The Civil and Revenue jurisdiction of the Council is unlimited, subject to the Rája's ultimate powers of revision.

Adálat Sadr.

The Sadr Adálati has the ordinary powers of a 1st class Magistrate. He can also hear appeals from the orders of 2nd class Magistrates and try cases under special and local laws, such as the State laws of Hunting and Excise. He also exercises civil powers as a Munsif, 1st class.

Naib-Adálatis.

The two Naib-Adálatis sit in Farídkot. One has jurisdiction in Kot Kapúra pargana alone, the other in Farídkot. As Magistrates and Munsifs they have 2nd class powers.

Tahsíldár.

The Tahsíldár of Farídkot is a 2nd class Magistrate. There are two Naib-Tahsíldárs, one at Farídkot, and the other at Kot Kapúra, who are also 2nd class Magistrates.

CHAP. III, B.

Civil and Criminal Justice.

The Tahsíldár possesses original civil jurisdiction and can hear civil suits of a maximum value of Rs. 100.

There are no honorary magistrates.

Local Bar.

Eight licensed pleaders practice in Farídkot State.

Petition-writers.

Petition-writers are eight in number.

Registration.

The provisions of the Indian Registration Act are enforced in the State.

The Tahsíldár is the Sub-Register and is the only official having powers under the Act. In the year 1901, 483 documents were registered.

Litigation.

Litigation is on the increase in Farídkot State. This fact may be attributed to the improved circumstances of the zamíndár, and to the new Settlement.

Section C.—Land Revenue.

Village communities and tenures.

In the recent settlement, rights in land were defined and tenures classified. The Rájá was declared to possess a superior right of ownership in the land, while settlers and founders of villages were declared to be inferior proprietors. Most of the villages are held on *bháya-chára* tenure and of those remaining nearly all at *pattidari*.[1] The only villages held on *zamindári* tenure are the property of the Rájá. Formerly the revenue was realized from the *zamindárs* by *kankut* (in kind). Rough measurements were commenced in 1838 and finished in 1844, and the area of the State was thus ascertained. The State share of the produce in land growing corn was fixed at 5th and that on land producing grass at 6th. The assessment was fixed at Rs. 2-2 per plough. Formerly the *jamá* of the village in Tahsíl Kot Kapúra was in cash, while in Farídkot the revenue was realized by division of the produce, but in *Sambat* 1922 the *jamá* of a certain number of villages in Tahsíl Farídkot was fixed in cash, only a very few villages remaining in which the *jamá* was still realized in kind. This *jamá* was fixed summarily at annas 8 per *ghumaon* ot the culturable area, which consisted of *báráni* lands.

The *jamá* of the waste lands amounting to annas 2 per *ghumaon* was included in the *parta*, and thus there was an increase in the *jamá* of pargana Kot Kapúra. In *Sambat* 1928 the *parta* of the *banjar* lands was increased and made equal to that on culturable land, and in this manner the revenue was further increased. According to the rules of the new assessment made in *Sambat* 1946 at the recent Settlement, which was for a term of 12 years, the

(1) For a detailed description of these tenures see the Ferozepore Gazetteer.

CHAP. III. C. — Land Revenue.

Village communities and tenures.

amount of the *parta* was held to be equal for all areas, *viz.*, culturable, non-culturable, irrigated and unirrigated, with the exception of *ghair-mumkin* land. These rules were acted upon till *Sambat* 1956 without distinction between proprietary, occupancy and tenancy rights. Since *Sambat* 1957 the revenue has been realized according to specific rules in respect of *málikána* and *taluqdári* dues. The village cesses amount to Rs. 12-9 per cent. on the amount of the land revenue, and are as follow:—

	Rs.	a.	p.
Road	1	0	0
School	1	0	0
Patwári	4	11	0
Lambardari	5	0	0
Nazar Darbar...	0	8	0
Sardehi	0	4	0
Saráfi	0	2	0

The *taluqdári* dues are at the rates of Rs. 5, 7 and 10 per cent. on the revenue. The *málikáná* for occupancy tenants under sub-section A of section 5 of the Tenancy Act is annas 2 per rupee in addition to the revenue, and annas 4 per rupee for tenants holding under the remaining clauses of that section. For tenants under sections 6 and 8 and for tenants-at-will it is annas 8 and annas 12, respectively. These dues vary in certain cases.

A third share of the produce is taken from occupancy tenants and one-half from tenants-at-will in cases where the revenue is realized in kind. Occupancy tenant under section 5 can make transfers of their lands, after obtaining permission from the proprietors. The occupancy tenants of the State are held to be under the Rája, but in a very few cases they are directly subordinate to the inferior proprietors.

Village officers.

There are no *zaildars* or *ála lambardárs* in the State. There are only *lambardárs* who are appointed by the ruling Chief, and never elected.

Feudal dues.

Non-agriculturists who keep sheep and goats pay half an anna per head per harvest as *tirni* to the superior owner, *i. e.*, the Raja, for their grazing. In the same way the latter realizes a tax of Rs. 2 per year on each shop from artisans. Similarly the superior owner receives Rs. 1-9-0 per cent. on the sale money of grain imported into the State and Rs. 2-8-0 per cent. on the money realized by the sale of grain grown within and exported from the State. The superior owner receives Rs. 1-4-0 and his *parohit*, barber and *Mirási* also receive Re. 1 each on the occasion of the marriage of a daughter of an inhabitant of any village in the Farídkot State. In some villages the inferior proprietors and founders receive *mudá*

CHAP. III. C.

Land Revenue.

Fiscal history.

kherá dues from a *zamíndár* whose daughter's marriage is celebrated in their village.

Farídkot State has a long and eventful political history, but as regards development, is very modern. It was not till after the conclusion of the Second Sikh War that the country was able to settle down to agricultural pursuits. Settlement operations have never been taken seriously, and the results of the work of many years are still incomplete.

Settlement.

The first settlement known as Moti Ram's settlement, was begun in *Sambat* 1922 or 1865 A.D. It did not reach the stage at which assessment proposals are usually made as nothing but the preliminary measurements were carried out. In a number of villages, however, the names of the various occupants of land were recorded in the column of cultivation, and in most cases the period of cultivation was also noted. The general principle followed therein was, that the founders of villages settled before the year 1844 were recorded as inferior proprietors, while the villages founded after that year were declared to be held by the Rája as superior proprietor.

Regular operations in the State began in Phágan (February-March) of the year 1880 A. D. under the supervision of the Tahsíldár as Superintendent of Settlement on the system followed in British Territory. There was no revenue establishment before that date and consequently new muharrirs, *munsarims* and Deputy Superintendents had to be engaged.

The field measurements were ascertained by means of the plane table, sighting rod and chain. One *karm* was taken to be equivalent in length to 5 feet and the scale adopted for mapping purposes was 1 inch to 50 *karms*.

After about 50 villages of *pargana* Farídkot had been measured, the whole of the establishment including the Superintendent was engaged in the census work of the year 1881.

1 square *karm*	=	1 *sarsáhi.*
9 *sarsáhis*	=	1 *marla.*
20 *marlás*	=	1 *kanál.*
8 *kanáls*	=	1 *ghumáon.*

After this *girdáwari* measurements, etc., of all the villages were revised, but the *thak basts* were allowed to remain as they were. Thus the *thak bast* and field measurements of the remaining villages were finished by *Sambat* 1939 and detailed maps of towns and villages were prepared.

The area of the State is divided into two main tracts the *Utár* and *Athár.*

CHAP. III, Land Revenue. Settlement.

The soils of the *Utár* area are classified as *dair karar, gasra, dair, dusahi* and *tibbi*.(1) The *Athar* area has very little *karar*, but the other soils are the same as in the *Utár*. All the villages of pargana Kot Kapúra are in the *Utár*, while those of pargana Farídkot lie in both the *Utár* and *Athar*.

After the measurements had been finished the Deputy Superintendent and Superintendent began their final inspections which were only completed in the year 1884.

In 1885 the marriage of the Rája took place and the settlement establishment was employed on the preparations which lasted more than two years. In 1888 the work of comparing, calculating and totalling up areas, etc., was taken in hand, but this work also was never properly completed.

In the same year the Superintendent attested the customary law prevailing among the tribes in the State. Afterwards the total area of each individual village was worked out, and in 1889 a committee consisting of a few Settlement officials and others was appointed, and an all round rate without discrimination of soils or classes of land was imposed. As there had formerly been no *patwari* agency and no papers to show the state of crops and area, no regular or complete note-books and assessment statements could be prepared, and it was considered sufficient to calculate the average produce per *ghumaon* by reaping a *marla* from fields bearing different Rabi crops in certain villages. The rate of incidence thus worked out was multiplied by the total area of the village. Total revenue by villages was thus assessed. Cesses amounting to Rs. 12·9 per cent. of the revenue were levied as detailed in the margin, and the revenue was to be paid in two equal instalments as before,—the Rabi instalment on 15th June and the Kharif on 15th December.

	Rs.	a.	p.
Pachotra	5	0	0
Patwar	4	11	0
Road	1	0	0
School	1	0	0
Nazr Darbar	0	8	0
Sardehi	0	4	0
Sarafi	0	2	0

Rates.

At this settlement the revenue was fixed in cash for all the villages except 13 or 14 in which the old custom of taking ⅕th *batai* was more or less retained. The State had already been divided into two *parganas*, Farídkot and Kot Kapura: the former contains 119 villages and the latter 56.

This arrangement was allowed to stand, but on account of the inferior sandy character of most of the land in *pargana* Farídkot a rate varying from annas 10 to 13 per *ghumaon* was imposed. The

(1) *Karar*.—A hard black soil containing no sand.
Gasra.—Clay containing a little sand.
Dar.—High lying *gasra* soil.
Tibbi.—Soil composed largely of sand.
Dusahi.—Land overblown with sand under which is a harder stratum.

CHAP. III, C.

Land Revenue.

lands in *pargana* Kot Kapura being generally superior in quality, a rate varying from annas 11-6 to 14 was fixed.

Rates.

In some villages for special reasons a low rate of annas 8 was imposed. The fact that the villages in *pargana* Kot Kapura are irrigated from the Sirhind canal was not taken into consideration in framing these rates. There is neither *chahi* nor *sailab* area in this *ilaqa*.

Tenures.

The census operations of 1891 engaged a large part of the Settlement establishment for a couple of years.

At this stage attention was directed to the necessity for enquiry into the rights of tenants, and brief histories of the villages were recorded after oral enquiry from the zamindars. It was found that the villages of *pargana* Farídkot had in the majority of cases been founded by *raises* of the State or had been settled by others at their instance. A few villages in *pargana* Kot Kapura which had long been under the sway of Maharaja Ranjit Singh and were transferred to this State in recognition of the services rendered by it in the first Sikh War of the year 1846, appear to have been founded by Ranjit Singh's captains.

The area held by the Kapureka Jats, the collaterals of the Rája, such as the villages of Ransinghwala, Mahoniáná, Matta, Khachran, Rori-Kapura, Dhodi, and Sindhúán, were excluded as not held in superior proprietorship by the Rája.

As regards non-proprietors the rule generally followed was that the man who was recorded in the papers prepared in Moti Ram's settlement as cultivating land for from 12 to 30 years, was recorded as a tenant under Section 6 or 8 of the Tenancy Act; while those who had been cultivating for a longer period were recorded as tenants under Section 5 (*a*) or (*c*) of that Act; those who had been cultivating for a period of less than 12 years were declared tenants-at-will under the Rája. Those who had acquired lands on payment of *nazarana* were recorded as inferior proprietors or as tenants under Section 8 according to the amount of *nazarana* paid by them.

Mutations.

Most of the *shamilát* area entered in the papers prepared at Moti Ram's settlement was declared to be the property of His Highness. In the year 1892 the work of attesting mutations was commenced. A *Dastúr-ul-amal* regarding mutation proceedings, *taluqdari* dues, rents, trees, etc., was drawn up and sanctioned. It was laid down in the *Dastur-ul-amal* that the property of a deceased person should go to the following heirs on payment of mutation fees :—

1. Son, widow, mother, grandmother, father's widowed sister, on payment of one anna per rupee of land revenue. Female collaterals would only have a life interest.

Mutations.

2. Brother, brother's son, son of brother's son, grandson of brother's son, great-grandson of brother's son, great-great-grandson of brother's son—*do chand tá pandara guna jama Khális* (*i.e.*, on payment of from twice to fifteen times the *Jama*) and to other collaterals after payment of ¾ths the market value.

3. Daughter, daughter's son, son of daughter's son, sister, sister's son on payment of 5 to 15 times the land revenue. Failing any such heirs the land was to be deemed State property, As regards tenants the rule of primogeniture was adopted. Moveable property descended to the above mentioned heirs on payment of a certain percentage of its value.

The rules of alienation by tenants are modelled on those contained in the Punjab Tenancy Act. Inferior proprietors are entitled to alienate. They pay *taluqdari* dues at different rates which vary from Rs. 15 per cent. on the land revenue in villages founded before or about Sambat 1840 to 7 per cent in villages founded before Sambat 1880, and 10 per cent. in villages founded after that year.

Trees.

Tenants and inferior proprietors holding land from the State can cut trees growing on their holdings required for the manufacture of agricultural implements.

If, however, they wish to use the wood for building purposes or to sell the trees, they must apply to the Tahsildar for sanction to cut. Inferior proprietors and tenants pay ¼th of the value to the State Rája, but power has been reserved to exact up to one-half of the price. The State takes one-half of the trees planted on uncultivated land. The cutting of trees growing spontaneously on *shamilat* land or of those planted on the sides of roads, wells or ponds, is strictly prohibited. Trees uprooted by the wind are considered State property. Trees growing in the compounds of houses and in enclosures are held to be private property.

The bestowal of *muafis* and *lambardáris* rests with the State. The rules lay down that a deceased *lambardar's* son may succeed to the *lambardári* on payment of one year's *pachotra*, a real brother on payment of double that amount, and a brother's son after paying three times that amount.

In 1894 the Settlement Superintendent was again changed and another long delay ensued. The work of settlement was now entrusted to two members of Council. By the year 1897 some doubts had arisen as to the accuracy of entries regarding the rights of *zamindars*, and various mistakes were discovered. All work once more came to a stop, while these questions were being referred to the Rája for decision. As usual another new Superintendent was appointed, but he could make no headway owing to the errors which abounded in the Settlement records. The task of arranging, weeding and completing the files, and attesting the

CHAP. III, C.
Land Revenue.
Trees.

village administration papers was now finished, but on account of the Rájá's bad health the records remained still uncorrected, and could not be arranged in the record-room.

In 1897 Settlement operations again came to a standstill since the whole establishment was put on other work. The next year another new Superintendent was appointed, but just at this time Rája Bikram Singh died, and all incomplete and uncorrected papers were filed.

Revenue Establishment.

In the year 1899 the *Muharrirs* and *Munsarims* were designated *Patwárís* and Qánungos, respectively, in a newly organised Revenue Establishment.

The expenses incurred on the work of settlement up to the year 1900 amount to Rs. 1,17,417. During the year 1902, a Revenue Officer, Tahsíldár and two Náib-Tahsíldárs, exercising the powers of Assistant Collectors under the Revenue Officer as Collector, were appointed as the superior Revenue Establishment of the State. Regular *girdawari* work commenced from Kharif 1902. The work of attesting mutations, which was 9 or 10 years in arrears. was taken in hand in accordance with the rules laid down by the Land Revenue Act. Rules of procedure were framed for the Revenue Courts.

It is hoped that after a few years' experience, the Revenue administration will work as smoothly in Farídkot as it does in British territory.

Section D.—Miscellaneous Revenue.

Opium and drugs.

The contract for wholesale sale of opium and drugs is put up to auction and farmed to the highest bidder. The general contractor imports opium and drugs from British territory on showing his authority as granted by the State and after paying the duty. He and not the State appoints retail sellers, the list of whom is in the charge of the Deputy Finance Minister.

There is one and the same contract for opium and drugs such as *charas* and *bhang*.

Opium and drugs are retailed in 29 shops, 12 being in Farídkot *thana* and 17 in Kot Kapura. The State imposes an additional duty of Rs. 4 per ser on Malwa opium.

Excise.

Country spirit is not imported, but is distilled in Farídkot at the State distillery under the supervision of the Superintendent of Excise. Duty is imposed at the rate of Rs. 2-8-0 to Rs. 3-4-0 per gallon according to the quality of the liquor.

The contract for wholesale vend in the State is leased by general auction in the presence of the Naib Mashír Mál (Deputy

Finance Minister) and the Tahsíldár. The general contractor sells licenses for retail vend or appoints his own agents.

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Miscellaneous Revenue.

There are 72 retail shops in the State, 36 being in *thána* Farídkot and 36 in Kot Kapura *thána*.

Excise.

European liquor is bought and sold only by the general contractor.

Local cesses

For a statement of local cesses, see Section C. of this Chapter.

Stamps.

No distinction is made between judicial and non-judicial stamps. The State stamps are used for both purposes.

The stamps are of the following values :—

Annas 1, 2, 4, 8.

Rupees 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 15, 20, 30, 40, 50, 60, 70, 80, 90, 100.

Stamps are printed in the State Stamp office, where they are registered and issued to the license-holders through the Treasurer.

There are 4 stamp vendors in Farídkot and Kot Kapura. British stamps are accepted in the State Courts, and the Court Fees Act is in force. In Sambat 1922 it was decided that the value of the Court fee should be ten per cent. of the value of the subject matter of the suit.

Octroi.

Octroi duty is levied on all grains and foods, cloths, raw materials etc., entering the towns of Farídkot and Kot Kapura. The right of collecting octroi dues is leased to a contractor by public auction. In the year 1904 the sale of this contract for Farídkot realised Rs. 7,000 and for Kot Kapura, where there is a large grain market, Rs. 20,000.

In connection with the levying of octroi dues neither are forms used nor registers kept, but it is the duty of the Excise Superintendent to keep a check on the octroi contractor.

Salt.

There are no special arrangements with regard to the import of salt. It is imported by shopkeepers from British Territory and pays octroi, but does not benefit the State in any other way.

Total income.

The total income of the State in the year 1901 was Rs. 6,77,994.

Coinage.

The State has no coinage of its own. On ceremonial occasions, especially among *banias* and *bhábras*, coins of Maler Kotla, the Sikhs and all kinds of ancient and battered tokens are given away to *lágis* or scattered among the populace. *Mansuri* pice still circulate, but are being gradually replaced by British small copper coins.

Sikh copper coins are of less value than *mansuri* pice.

The usual miscellaneous coins are found in the bazar. Dollars are sometimes used as ornaments.

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Local and Municipal Government

Section E.—Local and Municipal Government.

There are neither Municipalities nor District Boards in the Farídkot State.

Section F.—Public Works.

Organization.

The Public Works Department is directed by a State official under whom are a General Superintendent and a Munshi in charge of the roads.

Chief Work.

The main road running through the State was constructed by this Department and is in excellent condition. Practically all the State buildings, including the new palace, cantonments and several fine bungalows have been built by its own Public Works Department.

Section G.—Army.

Army.

The army as at present constituted consists of a double company of Imperial Service Sappers, the State body-guard of Lancers and a State battalion of infantry with six guns.

These troops are under the general command of the Bakshi.

	Officers.	Non-Commissioned Officers.	Men.
Imperial Service Sappers	5	16	134
State Cavalry	3	13	64
State Infantry	2	4	15

Imperial Service Troops.

In 1887 the State voluntarily raised a contingent of Imperial Service Troops consisting of 50 cavalry and 200 infantry. During the Tirah Campaign of 1897 Rája Bikram Singh expressed his desire of sending a force to assist in the operations and the work of collecting supplies. For this he received the thanks of Government.

After the death of Bikram Singh the contingent was converted into a corps of Sappers. In addition to the officers and men enumerated above there are also 23 drivers. The transport consists of 38 men with 47 animals, not including equipment, etc. There are 9 of a hospital staff.

Cantonments.

The Imperial Service Sappers are now quartered in new cantonments situated close to the town of Farídkot. These model cantonments were built at a cost of a lakh of rupees by the present Raja, and were opened by Sir Charles Rivaz, K.C.S.I., Lieutenant-Governor of the Punjab, in January, 1905. They comprise well constructed barracks, stables and workshops of the latest pattern. The hospital is commodious and well equipped. There is also a *gurudwára* for the reading of the Granth Sáhib.